

FEBRUARY

1941

In This Issue

WYAT WAR NOR  
A PEASEMENT  
BUT RECON-  
CILIATION

by William B.  
Lophard

THE NEW  
AND THE OLD  
ALONG THE  
BURMA ROAD

by A. C. Hanna

A GLORIOUS  
CONCLUSION  
TO THE  
WORLD'S FAIR

by S. E. Hening

VOLUME 32

NUMBER 2

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1941

An International Baptist Magazine

# MISSIONS



Burma is known as pagodaland. The picture shows the entrance to one of the numerous colorful shrines built around Burma's most famous pagoda, the Shwe Dagon in Rangoon.

Photo by NeSmith

## Christians Together

*A simple program, based on this issue of MISSIONS, for use in churches, furnished by the National Committee on Woman's Work*

By LUELLA A. KILLIAN

OPENING HYMN: "In Christ There Is No East nor West."

SCRIPTURE: Micah 4: 1-7.

PRAYER.

*Brief reports or synopses could be given on the articles suggested below. Use only one or two verses of each hymn, which might be varied by solo or piano.*

I. THINKING: "American Christianity in Time of War," page 103.

HYMN: "Dear Lord and Father of Mankind."

II. SHARING: "Baptists Opportunity of a Lifetime" by S. E. Hening, page 80; "Did You Have a Share In This" by Dr. P. H. J. Lerrigo, page 93.

HYMN: "Master, No Offering."

III. GROWING: "The New and the Old Along the Burma Road" by Alexander C. Hanna, page 74.

HYMN: "More Love To Thee, O Christ."

IV. NEIGHBORING: "A Neighborhood Night" by Dorothy O. Bucklin, page 113.

HYMN: "Where Cross The Crowded Ways."

V. TEACHING: "An Eventful Day In Santa Ana" by Ruth M. Carr, page 94.

HYMN: "Lord Speak To Me."

VI. HEALING: "They Sacrificed Chickens To Cure Leprosy" by Muriel Smith, page 95; "White Magic" by Mary Edith Arey, page 110.

HYMN: "Fairest Lord Jesus."

VII. COOPERATING: "Not War but Reconciliation," page 84.

## ORGANIZATION FUNDS Quickly, Easily Earned

Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer. METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila., Pa.

## Gottschalk's METAL SPONGE

HYMN: "Jesus Shall Reign."

VIII. WORSHIPPING: "The Eternal Stars Shine Out," by Margaret T. Applegarth, page 90.

HYMN: "Blest Be The Tie."

*Before the benediction read in full the message sent by the Federal Council of Churches, page 97.*

BENEDICTION.

## Who Wrote It?

*See "History Repeats" in January issue, page 18*

The original author of the paragraphs compiled by Dr. John Haynes Holmes was St. Augustine (Aurelius Augustinus) who died in 430. Dr. Holmes' compilations are from St. Augustine's classic treatise THE CITY OF GOD (*De Civitate Dei*) which he began in 413 and completed in 426. He intended it to be a vindication of the Christian church as a new order rising on the ruins of the old Roman Empire.

A year's subscription to MISSIONS is awarded to the following ten persons who were the first ten to send in correct guess as to the original author of the quotations.

MRS. A. E. GILMOUR, Lewiston, Me.  
MISS JEAN EVANS, Philadelphia, Pa.  
F. L. PARSONS, Fremont, N. H.  
REV. E. E. CARR, Chicago, Ill.  
REV. E. W. GREENFIELD, Hillsdale, Mich.  
MRS. C. H. HULBURT, Waukesha, Wis.  
PROF. R. C. TUCK, Newton Centre, Mass.  
MRS. O. M. GIRTON, Sunbury, Pa.  
MRS. H. L. DODSON, Twin Falls, Idaho.  
MRS. H. A. WHITAKER, Malden, Mass.

## THE DEPTH OF WINTER and the Depth of Human Need

The WORLD RELIEF COMMITTEE is grateful for the contributions from churches and individuals reported on page 93

*But*

**THE NEED GROWS GREATER  
AS THE WINTER WEARS ON**

**Help the World Sufferers Again**



*Send your gifts to your State Convention Office or to*

**The WORLD RELIEF COMMITTEE of the NORTHERN BAPTIST CONVENTION**

P. H. J. LERRIGO, *Executive Secretary*

**152 Madison Avenue New York, N. Y.**

MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

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## THE QUESTION BOX FEBRUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

A CORRECTION: Question Number 13 in January was an error and cannot be answered. Credit given to all contestants.

1. Who recently returned from South America?
2. What is at last with God and not with men?
3. Who was ordained on July 6, 1933?
4. Who is James H. Price?
5. What was again opened on October 17, 1940?
6. Whose population increases by 1,000,000 each year?
7. How many missions are unable to receive support from parent churches?
8. What college enrolls 522 students?
9. What needs to be saved as well as civilization?
10. Who will preach the Convention sermon at Wichita?
11. What transcends nation, race and class?
12. Who wrote *De Civitate Dei*?
13. What has become an urgent and insistent question?
14. Who is Dorothy O. Bucklin?
15. Who made an extended tour of Europe?
16. What was MISSIONS' biggest subscription day?
17. What offers the only prospect of spiritual transformation?
18. Who died in the year 430?

### Rules for 1941

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1941, to receive credit.

## WINSTON International

### BIBLES

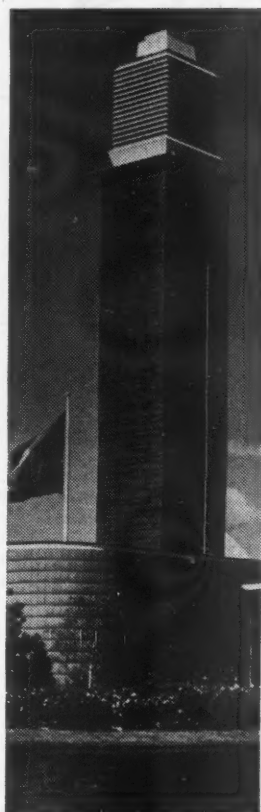
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{ See article "A Glorious Conclusion" to the World's Fair, on pages 80-82 }



# MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPARD, *Editor*

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For subscription rates see page 102

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FEBRUARY, 1941

No. 2

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### DIRECTORIAL

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## LETTERS

### From the Editor's Mail Bag

I agree with every word of your editorial on the feeding of the starving children in Europe. Some people are more afraid of helping Hitler than they are of allowing innocent children to starve to death. I enclose a clipping from *The Philadelphia Inquirer* which shows that MISSIONS is not alone in its position.—*Rev. I. Neprash, Philadelphia, Pa.*

I must protest against your editorial. If ten million children starve to death in Europe it will be the nazi government who will compel them to starve and not Britain. . . . Mr. Hoover has not satisfied the British government nor anyone else as to how he or his neutral commission proposes to protect these stores of food. Furthermore it is difficult to see how his plans could be carried through without the protection of these supplies and of Americans who may be associated with Mr. Hoover, thereby increasing the danger of involving this country in the war.—*James W. Taylor, Warren, Wis.*

The pacifistic attitude of MISSIONS nauseates me. God can lead men to arms as well as He can lead them to lay them down. Let MISSIONS espouse missions and I am all for it. When it champions pacifism, I am lukewarm.—*T. A. Griffin, Minneapolis, Minn.*

You were both wrong and unwise in the editorial on the mistake Southern Baptists made in Baltimore. You were unwise in thus stirring up bitterness between Northern and Southern Baptists. You were wrong in inferring that most of the younger men voted against the Convention decision. The Convention vote was almost unanimous. Why have Northern Baptists lost the equivalent of a church of 769 members each week since 1915? Why have Southern Baptists during these years gone steadily forward in all phases of the work? Most Baptists think of open doors as opportunities for evangelism and missions. If we enter these doors we have little time for "unionizing" movements. On the other hand, if we give ourselves to union movements, we



almost certainly fail to enter open doors of evangelism.—*Rev. H. P. Sconce, Roseburg, Oregon.*

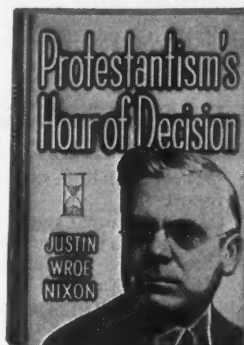
Recently you raised a big issue to which I have given much consideration. In the case of a community not "large enough to maintain more than one evangelical church" you ask "whether a Baptist church would accept members coming into the community from other denominations into full membership." To me open membership is not warranted. Such policy gives sound ground for complaint to intransigent Baptists. I believe it is possible to provide for non-Baptists in a way which neither treats them as inferiors nor sacrifices Baptist witness. Inferiority is implied by the terms affiliated membership or associated membership. I prefer *Co-operative Membership*. Non-Baptists need not sever their connection with churches to which they belong and which more exactly represent their views. And if such members are not restricted in voting, even on questions of polity, the church demonstrates its confidence in their good faith and constructive intent. They should be eligible to all lay offices in the local church. Such membership will bring a new sense of responsibility and an increased desire for Christian service in the case of good people who have merely been "fellow travelers."—*Rev. W. B. Bullen, Newton Centre, Mass.*

I am always glad to note that *Missions'* circulation is increasing. I appreciate the value of this magazine. But I think it is only fair to say that it is painful to many of your readers to read your arraignment of the Southern Baptist Convention for its unwillingness to be yoked together with unbelievers. The most unfortunate partnership of the Northern Baptist Convention in the Federal Council of Churches is a tragic indication of its decaying faith. It is no wonder that we as Baptists, are no longer enthusiastic over the Great Commission.—*Hart L. Scranton, Madison, Conn.*

NOTE—Perhaps Reader Scranton will modify his views after reading what the Federal Council did at Atlantic City.—Ed.

## Pre-Easter Reading

===== SUGGESTIONS FROM THE JUDSON PRESS =====



### PROTESTANTISM'S HOUR OF DECISION

By JUSTIN WROE NIXON

This highly significant book makes a searching and lucid analysis of the major problems that face the church and the world. Says Hillyer H. Straton, "Dr. Nixon's emphasis upon the centrality of the revelation of God through his Son Jesus and the necessity for modern Christians to believe as strongly in the deity of our Lord as did ancient Christians builds such a sure foundation under the author's further conclusions that this work can be classed as almost prophetic." A book with a powerful Easter message.

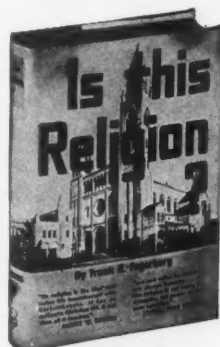
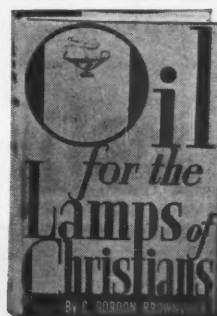
**\$1.39**

### OIL FOR THE LAMPS OF CHRISTIANS

By C. GORDON BROWNVILLE

The widely known pastor of historic Tremont Temple, Boston, offers much "food for thought" in this interesting volume of sermons presenting a Bible study of Christ as "The Light of the World." They were first delivered by the author at the Northern Baptist Convention at Atlantic City who conducted the noonday Bible study hours. Very timely.

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### IS THIS RELIGION?

By FRANK B. FAGERBURG

With his customary candor the author of this straight-thinking book challenges much that passes under the name of Christianity today. With such forthright chapter titles as "Is Religion a Bargain?", "Is Religion an Escape?" he dodges nothing. He shows what religion is and what it is not. "Fagerburg takes old world-changing truths and gives them life for today." — Daniel A. Poling.

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## Yesterday and Tomorrow

### A PERSONAL MESSAGE FROM THE EDITOR

#### To All Friends of MISSIONS:

This is a dreadful world, filled as it is with hatred, cruelty, aggression, destruction, agony, and death. Yet here and there are a few facts that prompt gratitude and promote cheer.

One of these is the steady up trend in MISSIONS' subscriptions.

The year 1940, just closed (*this is written on New Year's Day, 1941*), was particularly gratifying as a subscription year. For the seventh time December topped the 5,000

record, having produced 5,428 subscriptions as compared with 5,252 in December, 1939, a net gain of 176 for the month.

Moreover, December also produced the biggest subscription day in the history of the magazine, 739 subscriptions arriving in the mail on December 16th.

Furthermore, the entire year easily maintained the long upward



*He draws as he speaks*

#### AFTER GREAT DAYS IN TEXAS

DR. HOMER P. RAINEY, President of the University of Texas, reports:

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climb that began in the spring of 1933, nearly eight years ago. Every month throughout 1940 registered a subscription gain. Total score now stands at 87 months of gain and only 5 months of loss.

Total subscription list today exceeds 35,000. To meet this growing demand the monthly printing run has again had to be stepped up. Each issue now averages 37,500 copies. The excess beyond the 35,000 and more copies mailed to individual subscribers is used as samples and in bulk shipments, as advertisers' copies and for circulation promotion purposes.

To all of you, subscribers, presidents of missionary societies, pastors, and especially to Club Managers, the sincere and abiding appreciation of MISSIONS is hereby gratefully expressed. In these trying years of religious journalism it is only through such loyal cooperation and continued interest that a church periodical, and particularly a missionary magazine, is able to carry on.

And to all who cooperated in the record of yesterday, MISSIONS makes only one pledge on tomorrow. It will do everything possible in 1941 to produce a magazine that will justify such reader confidence.

## WHO'S WHO

### In This Issue

**Margaret T. Applegarth** is an author, a member of the Woman's Foreign Mission Board, and Chairman of the International Committee on the World Day of Prayer.

**Ruth M. Carr** is a missionary of the Woman's Board in El Salvador, in service in 1923.

**A. C. Hanna** is a grandson of Adoniram Judson and a missionary in Burma, in service since 1914.

**Conrad Hoffmann** is Secretary of the Interdenominational Committee on the Christian Approach to the Jews.

**M. E. McIntosh** is Secretary of Publicity of the Council on Finance and Promotion.

**Glyde Morton** is a member of the First Baptist Church of Glasgow, Montana.

**Muriel Smith** is the wife of Rev. D. O. Smith, missionaries in Burma, since 1925.

## They Also Need Defense!

CARTOON NUMBER 76 BY CHARLES A. WELLS



**D**URING the first World War the casualties to the American armed forces from drunkenness, venereal disease and their associated evils ran a close parallel to the losses in actual combat.

Once again millions of America's finest young men are being drafted into armies to be trained to defend their country. But who will defend them against the health-destroying forces of vice and intemperance which are allowed in unrestricted manner to swarm about our military training centers?

The condition is almost traitorous. See the reference to camp surroundings by Mrs. Norman V. Peale, on page 86. Any citizen who would capture a Nazi spy engaged in sabotage would be feted and honored in Washington. What would happen to a citizen who with axe and tear gas sought to clean out the infested shanty taverns that are squatted thick as tumble weeds around the camp where this citizen had turned over his manly, clean, bright-eyed son to Uncle Sam?

If anything is done, it will have to be done by the Christian forces of America. To defend this nation against perils from without is only half the task.—CHARLES A. WELLS.



# ABRAHAM LINCOLN

February 12, 1809 – April 15, 1865

A new memorial to The Great Emancipator, designed by Henry Hering and erected in University Park, Indianapolis, Indiana

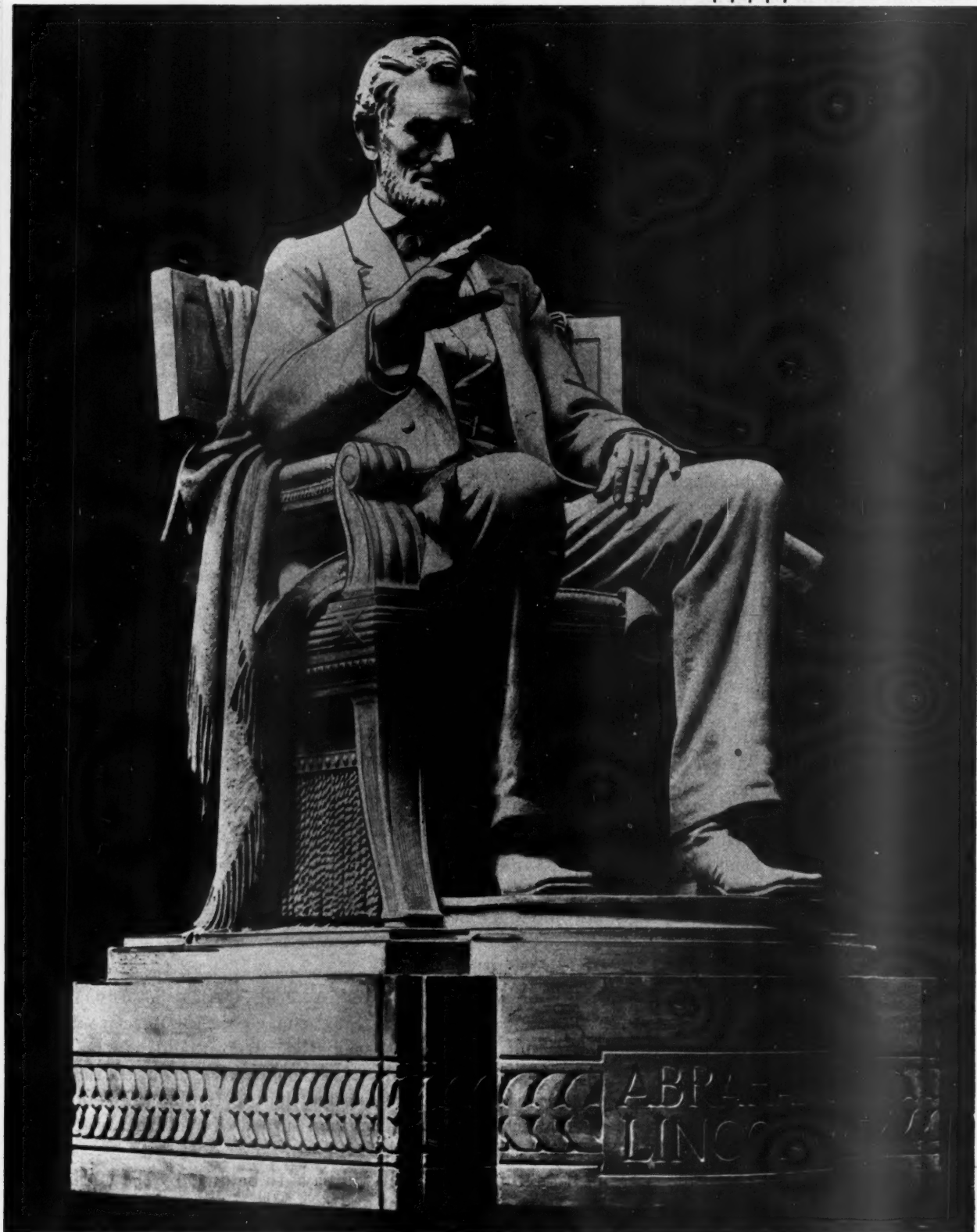


Photo by Dorr News Service

*"If danger ever reaches us, it must spring up amongst us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of free men, we must live through all time or die by suicide"*

# MISSIONS

VOL. 32. NO. 2



FEBRUARY, 1941

## Danger from Within

**I**S PROPAGANDA again luring the American people into another futile war "to make the world safe for democracy"? In December the Chairman of the Committee to Defend America by Aiding the Allies, which has already spent \$265,000 for propaganda, was reported in *The New York Times* to have said:

Our first committee job was to send 50 destroyers to England. We put General Pershing on the air. But the really smart trick we pulled was that after Colonel Lindbergh's speech we put Mrs. Dwight W. Morrow on the air. And was that a face card? It was! She said, "Telegraph your Congressman." The next day 15,000 telegrams came tumbling down on the Congressmen who never knew what hit them!

So now it can be told! It is anybody's guess how many similar confessions of what went on behind the scenes will be revealed ten years from now. "We are being eased into war by groups deliberately hiding their designs," said Senator Hiram Johnson.

The Roman Catholic Church is not fooled by such "smart tricks." Cardinal O'Connell of Boston declared, "Propagandists for war and who cry down the normal desire of the American people for peace *cannot be real Americans.*" More damning was Notre Dame's Professor J. A. O'Brien. "This is a mass murder committee," he is reported to have said. "It wants to involve America in war. If America repeats the mistake of 1917 it will commit national suicide."

Today's propaganda for war is more powerful and persistent than that of 1917. Americans now must constantly ask who sponsors the many radio speeches and who engineers the

numerous published statements with their many signatures the ultimate purport of which can only mean war. "It is the same old crowd," said Senator B. K. Wheeler, "that has been urging us step by step into this war."

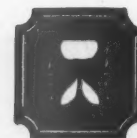
The enemies outside America—naziism, fascism, communism, aggression, oppression—all emerged out of the first World War. Can any sane man believe that they will not arise again in far more virulent form out of the misery and ashes of this war? Within America also are enemies who seek again to plunge "this great and peaceful people" into Europe's gory shambles and ghastly wreckage. "If danger ever reaches us it must spring up amongst us. It cannot come from abroad," said Abraham Lincoln.

On a surging tide of war-mongered hysteria it will be easy to add fuel to Europe's flames, to consume America's resources and energy, and eventually kill or maim millions of young men to salvage the imperialist balance of power system that has brought suffering and death to generations of simple, humble, peaceable European people. But to preserve American sanity, to keep the torch of freedom burning, to make democracy function, to support the Christian world mission as the only agency still holding a disintegrating humanity together, to apply a genuine "Good Neighbor Policy" not alone to South America but also to Europe and to Asia, and to promote not war nor appeasement but reconciliation—such a higher and nobler task is infinitely more difficult and more costly.

Must the American people look in vain for leadership to summon them to that high duty rather than to frenzied participation in bloodshed and mad partnership in civilization's ruin?



# The World Today



*Current Events of Missionary Interest*

## **Race Segregation in Poland Is Now Complete**

**L**ATE in December, according to an *Associated Press* report, the Nazi government completed its new Jewish Ghetto in Warsaw, Poland. A solid wall of concrete, eight feet in height, encloses the entire city area within which 500,000 Jews are compelled to live. This is race segregation unparalleled even in the Middle Ages. The wall surrounds more than 100

city blocks and closes off 200 streets and several street car lines. There are only 18 entrances. Every person entering or leaving must possess a special pass.

The Germans claim that the wall was not built as an expression of anti-Semitism, but as a health measure to protect Poles and Jews from the pestilence likely to follow the war. The reader must form his own opinion as to the validity of that claim.

Moreover, as reported in *The Warschauer Zeitung* (daily Warsaw newspaper), segregation of Poles and

**RIGHT**

*The public square in the old section of Warsaw, Poland, which marks the beginning of the Jewish Ghetto. All this area is now enclosed within the new concrete wall that surrounds the section in which 500,000 Jews are compelled to live*



**BELOW**

*The Jewish synagogue in Warsaw. This now is also within the new walled-in ghetto*



Jews on street cars is as rigidly enforced as is the Jim Crow segregation of the Negro when he travels below the Mason and Dixon Line in America or anywhere in British South Africa. In Warsaw, the front seats and platforms are reserved for Germans. The rear seats, platforms and trailers are for Poles. When entering or leaving the cars, German passengers use the front platforms and Polish passengers the rear platforms. Jews may travel only in cars specially designated with signs **FOR JEWS ONLY**. Apparently the Germans have taken an American and a British custom and have transplanted it in Poland.

Imitation is always the sincerest form of flattery.

## **Cuba Revives Bull Fights to Attract American Tourists**

**T**HE revival of bull fights in Havana, Cuba, marks another downward step in American idealism. This cruel sport which Cuba imported from Spain was banned by the United States Army during the Span-



ish American War and the ensuing American military occupation. And now it is revived. According to *The New York Times*, the first three bull fights were scheduled for the first three Sundays in December. Do the people of Cuba really desire the return of this fiendish sport? Apparently not, according to the same press report, for it is stated that "The Cuban Sports Commission has been campaigning for legalization of bull fighting on grounds that it will attract American tourists!" The bulls are to be imported from Mexico and the bull fighters are to come from Spain, all for the edification of hosts of money-spending, pleasure-loving, Sunday-desecrating, sadistically-impelled American tourists. The world's barbarianism is not limited to Europe and Asia.

### ***They Lynched a Negro Because He Wanted to Vote!***

A NEW and ominous phase of lynching in America appears in the report for 1940, compiled by President F. D. Patterson of Tuskegee Institute in Alabama. "There are six cases concerning which information is still uncertain or incomplete." Does this confirm the growing suspicion that because of an aroused moral sentiment, the lynching of a Negro in the South is no longer handled like a public sporting event as in other years, but is done secretly with the few perpetrators and witnesses pledged to absolute silence? Actually reported lynchings for the past year total five. One victim was accused of wife-beating and drunkenness. Another had attempted rape. The third had had an argument with a white man. The fourth in this murdered quintette was a Negro, who was lynched *merely because he had attempted to qualify to vote! And this land we live in is supposed to be a democracy!* Fortunately there is a brighter side to President Patterson's annual summary. There were 22 reported instances in which officers of the law prevented lynchings as a result of which 28 persons, 4 white men, 2 Negro women and 22 Negro men were saved from mob violence and murder. Georgia had two lynchings and three cases still unverifiable. Alabama had two and Tennessee one lynching and one unverifiable case. Louisiana had one case unverifiable.

### ***More Dictatorship in South America***

THE little South American country of Paraguay, which several years ago fought a long and bloody war with Bolivia, is the latest to abandon democracy

and adopt dictatorship. Last September its President, Jose Estigarribia, was killed in an airplane accident. Shortly before his death he had moved to abolish Congress and to establish a dictatorial government. His successor, President Hihinio Morinigo, seems entirely in accord. In November he compelled several of his cabinet to resign and assumed all governmental powers himself. Thus South America perpetuates the paradox of claiming to be democratic in government and yet supporting a dozen or more dictatorships.

Are there at present three types of democracy in this world: the first, that which we have in the United States; the second, that in South America, which we are told must be preserved through our so-called "Good Neighbor Policy," and the third, that in Europe for which some people want the United States to embark on a crusade by participating in another of Europe's imperialist wars?

### ***A Postage Stamp Gesture of International Good Will***



CHINA is possibly the first nation in history to use the national emblem of another nation on its postage stamps. A new series of Chinese stamps has just been issued. In red, white, and blue colors the American flag is pictured just below the Chinese flag. The stamps are fairly large in size,  $2\frac{1}{8}$  by  $1\frac{5}{8}$  and make an attractive series that every philatelist will wish to add to his collection. Several denominations make up the series, each with a different colored background, with the color of the flags unchanged. According to *World Outlook* through whose courtesy the accompanying picture of the stamp is reproduced, the new series evidence "China's feeling of kinship to the United States." It is a generous gesture of rare courtesy and international good will, particularly when China knows how much American scrap iron has gone into the making of bombs that Japan has dropped on unfortified villages and on defenseless and innocent men, women, and children throughout China during the past three years.

**REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 91**

# The New and the Old Along the Burma Road

*An appraisal of the forces, political, educational, economic and religious that are making a new Burma, by the grandson of Adoniram Judson who has himself spent 25 years in missionary service in this oldest and largest of Baptist mission fields*



**I**N RECENT years Burma has been so little in the thinking of many Americans that when the name was mentioned to them they failed to recognize it. Some even had a hazy idea that it was somehow mixed up with the Bermuda Islands, another British territory of which they had heard. Now, however, Burma is coming into its own; due, if for no other reason, to the fact that we have all heard of the Burma Road, that new and mighty highway which was opened for traffic two years ago, to meet Chiang Kai-shek's unparalleled efforts on the other side of the

frontier. The question whether the Burma Road should be closed or opened has been gravely debated by statesmen in London and in Tokyo. For six months in response to demands from the Japanese Government, the British Government closed the road. On October 17th it was opened again. Vast masses of war materials once more



By ALEXANDER  
C. HANNA

ABOVE: By contrast in architecture, stately dignity, and religious significance to the life of Burma is the new chapel on the campus of Judson College



LEFT: An airplane view of the famous Shwe Dagon Pagoda in Rangoon, Burma. This marvelous work of Buddhist architecture is 1400 years old. It towers above the city sky line and can be seen by ships long before arrival



*An airplane view of The University of Rangoon on the shore of Kokine Lake. The government college is on the right and Judson College, maintained by the Baptist mission, is on the left. Plainly visible is the chapel tower. This is unquestionably the finest university campus in Asia*

go thundering across the bridges over the gorges of the Salween, the Mekong and the Yangtze-Kiang Rivers. Maps are even printed in our American newspapers showing how this new highway goes from the terminus of the railroad at Lashio in Burma, across the Burman border to an otherwise unknown frontier post in China. The wildness of the country through which the Burma Road passes is, however, disappearing. The road goes on into China and there loses its identity, becoming the Yunnan highway.

The Burma Road shows clearly how much it will bring of complete transformation to Burma itself. Long after the present war has ended, men of the future will have their whole lives changed because of the road. No longer will war materials pass over it. Over this highway will go imports of all kinds from foreign lands, to open up the wild country of Yunnan and Szechwan. In return from those regions beyond will come the products of mines and farms. Here on the Burmese border will be the impact of East and

West. The clash of mind and spirit will be very much like that of recent centuries in Europe. Under the leadership of motor car and motor truck, western civilization is now going up through Eastern Burma and infiltrating into Western China at a terrific rate. It must be seen to be believed.

Burma has long been known as a sort of dreamland, a realm of jewels, rubies, even pearls. On either side of the Burma Road, mile after mile of golden paddy fields stretches to the dark green loneliness of the somber forest. But this Burma is rapidly passing away. "A sleepy world of streams." Perhaps Tennyson must have visited it at one time or another, for his words describe it so accurately. It is, indeed, a lotus land, for through the years its reputation has been that its people have not been very fond of hard work. This may have been somewhat true in the past. The Burman does not like hard work; and neither would you, when hard work means toiling in the paddy fields, standing





*A corner in the biology class at Judson College. Several races are represented in this student group*

knee deep in the muddy water, setting out the young plants or reaping the crops, with the constant dread and danger of snakes. The Burman can work hard and long if he sees an object at the end of the toil.

Burma is the fastest growing country in the British Empire. This growth, however, is not by any means entirely due to growth of the Burmese population. That has grown, it is true, but still more is the increase due to almost every consignment from the different countries of Asia. Enough Chinese are there to make several good-sized cities of their own; enough Jews are there—but they are mostly Bagdad Jews; then there are Persians, Armenians, Arabs, Japanese, natives of Indo-China, Siamese, and above and beyond all, the multitudinous peoples of India proper. Just to mention all of them by race would fill this entire page. And of course there is the great European population, largely British.

Once I asked a member of the sacred Indian Civil Service what Burma is. It is not a British colony—perish the thought! It is not a dominion, although that represents the goal of British hopes. Is it, then, a province? He fell into a brown study. At the end of long meditation he emerged only to say, "I do not know." There are, indeed, high hopes for Burma in the future if she does not travel on the rocky road of Indian madness and folly. It is now rumored that if the worst comes to worst and Germany gets the upper hand in the present trouble, the capital of the British Empire will be transferred to Rangoon and the British people will carry on business as steadily as ever. This is perhaps too

wild a dream, and will likely prove unnecessary; but looked at from the Burmese side it is a very attractive possibility.

Rangoon has been reported the third port in size in the British Empire. The city has the double advantage which almost no other city in the Empire has, of easy access by sea and is on a river navigable for 900 miles. Moreover, Rangoon has plenty of space. The new University of Rangoon, which includes our own Judson College, is a fair example of what the whole city would look like, once the British people had finished building anew their palaces, Houses of Parliament, Cathedral of Canterbury, British Museum, and all the rest of them.

Laying aside all such ideas as being too much in the realm of the merely speculative for discussion here, we would ask what are the forces that are bringing about the new Burma. We refer not so much to the merely physical or even military forces as, for instance, the Japanese airplanes which have already been seen over Eastern Burma and are reported to have bombed the Burma Road, or that planes for Chiang Kai-shek's army are now being built just inside the Burma border by Americans with material imported from America.

More profound and subtle forces are at work. "The things which are not seen which are eternal." What are these forces which are changing Burma so fast? One of the most important factors in the life of the new Burma is, education. Owing to the system of education by the Buddhist monks, Burma for centuries has had, for an Asiatic country, a high average of literacy. It is an exception to find in Burma a man who

cannot read at least haltingly and clumsily. Of course it is different with the women, but even among them a substantial proportion are literate. This statement, however, applies to those who still constitute the dominant race of the country, the Burmese. I know how surprised missionaries to other fields have been when I have told them that we have no difficulty at all in presenting the gospel in writing to the Burmese. But still more than this is coming to be true. The difference between the old and the new in education is simply that, whereas the old was education in the *ka-gyi-ka-ghay* of the Burmese alphabet, now the training must be given in the *ABC* of the English alphabet. Not only the pupils but their parents realize that this learning

constitutes an open sesame to the higher ranks in trade and commerce, in government service, in law, medicine, engineering, in fact in every walk of life. For years like a drowning man I held on to the old Burmese literature and studied and practiced it, but I was forced at last to yield to the stream which swept onward and threatened to engulf me. Go where you will in Burma, in the mines of Mogok, along the shores of the Martaban, amid the teeming populations of Rangoon and Mandalay, the story is everywhere the same. You need no interpreter to preach to the crowd for someone who has had at least a little training, probably in a mission school, will be found to repeat your message.

Another force in Burma with a continually

LEFT: A native young woman from upper Burma. RIGHT: A Christian young woman from lower Burma. BELOW: Two Buddhist priests in Rangoon



rising strength is the minority. It is possible that the salvation of Burma will be by the minority races, in other words, the non-Burmans. The Chins, both of the hills and the plains, the Kachins, the Taungthus, and to mention last of all that which bulks largest and most important of all in the nation's census returns, as regards non-Buddhists, the Karens of all varieties—Sgaws, Pwos, Pakus, Brecks, Reds, besides many a smaller non-Buddhist tribe. Under the new scheme of government the Burma Legislative Council has very respectable minorities from the non-Buddhist and non-Burman elements in the population. These minorities are especially progressive and forward-looking. They are not to be held down or trampled under foot. All the races named in this paragraph, non-Burman and non-Buddhist, are strongly in favor of the British Government. They help to make British Burma one of the most loyal regions of the Empire. Burma on the whole is loyal, although exception must be made for a few hot heads here and there, especially those of Indian blood or Indian influences.

Another force is manifest in the sphere. In the relations of capital and labor, in problems of wages and employment, and many another economic question, a change is seen. In matters like these some of the greatest of all changes are taking place. Space forbids detailed discussion, and I can only hint at conditions as they are now. More and more the Burman is leaving the paddy fields to be worked by non-Burmans such as the Indians from across the Bay of Bengal. More and more the Burmans are flocking to the towns and seeking posts where their labor will be more with the head than with the hand. Organized strikes for higher wages are coming to be too well known in Burma to require comment. One splendid feature about this change of occupation on the part of the Burman is that in some cases he goes in for manual labor although this too may have its drawbacks. When we find the Burmans working in gangs as stevedores unloading the great ships in the harbors of Rangoon, we may well rejoice. But at the same time we sorrow when we find these same gangs of stevedores armed with *dahs* (large chopping knives) chasing the Indian stevedores through the streets of Rangoon,

slaughtering them without mercy when caught, while the police are apparently helpless. Riots in Rangoon are distinct in that white people can go about unharmed and unmolested, while Indians dare not show their faces. The effect of all this economic change is that, on the whole, Christians of every race are higher in the scale of living and in the struggle for existence. Industry and thrift are always rewarded, and win higher returns than carelessness and indifference. Thus, we often have the rather unique spectacle of a non-Christian employer who prefers to engage Christian employees.

What of the new Burma religiously? Of course, all that has been said affects Burma's religion to a certain extent. Wages, hours of labor, the training of the juvenile mind, all are factors in forming the content of religions. This is because men are not disembodied spirits but are body and soul. However, there is a sense in which the eternal things loom larger than all other things put together. These eternal factors are also affected by conditions of the modern Burma.

Here again the minorities are of surpassing importance—Chin, Kachin, Lahu, Lisu, and above and beyond all in preponderating importance, the Karens with their ancestral traditions which have rendered mission work among them natural and normal, all these will eventually make it very difficult for the Burmans to remain Buddhist. It will, no doubt, take time, and will be a long process. Tremendous influence is being brought to bear upon Buddhist Burmans, to show them that, after all, Buddhism is antiquated and hopelessly unrelated to their primal needs. The Buddhist is realizing that his conception of the earth as held up by an elephant which in turn is borne up on the back of a tortoise which in turn rests upon we know not what, is wholly out of touch with modern science. To hold that if I wear a certain leaden talisman blessed by the proper authorities and sold at a high price, I will be immune from all shot wounds, may be good Buddhist doctrine, even though such beliefs run in violent contradiction to the laws of physics as I have learned them at the university. In other words, life for the Buddhists is a muddle. More and more are they coming to realize this. More and more are they coming to be aware of the absolute



conflict between all they learn about nature and reality and all they are taught by their dreaming priests. They themselves and perhaps their sons may not admit the truth, but their grandsons will not refuse adherence to these foreign doctrines. The time will come when in Burma a great movement toward accepting Christianity as a religion relevant to the modern world will be witnessed.

In the forefront of those forces which are molding this new Burma stands Judson College, already mentioned in this article. Here is an institution which in 1905 enrolled only 15 students, as reported by a high British official at that time. Today, Judson College has 522 students enrolled of whom 300 claim to be Christians. The reader may well ask what of the 200 who are not Christian, and yet who prefer to come to Judson College rather than to enrol and seek their education in the Government College just across the road. These students who have not yet professed faith in Jesus Christ as Lord and Saviour are so attracted by what they see of the Christian life that they prefer to get their education in a Christian college. The latest report from Judson College shows that some departments, and also the student accommodations in the Women's Hostel, are taxed to the limit of capacity. No more can be admitted under present circumstances. Why do students come flocking to a Christian college and strain the capacities to receive them? A good education is available in the Government College to any person who seeks entrance, but in Judson College, honored by the name of one of America's greatest missionaries, the spirit of Christ is dominant in the life of the institution.

For the first time in the history of Judson College a Burman is full-time President. By vote of the Governing Body of Judson College, on the field, and by vote of the Board of Man-

agers at home, Dr. Hla Bu was appointed President of Judson College. He is the son of President U Tha Din, for many years a professor in the Baptist Theological Seminary for Burman students at Insein. Now the son of this great Christian, having received his Ph.D. degree in England, having traveled and studied extensively in Europe, having prepared himself especially in the field of philosophy and psychology, is leading Judson College.

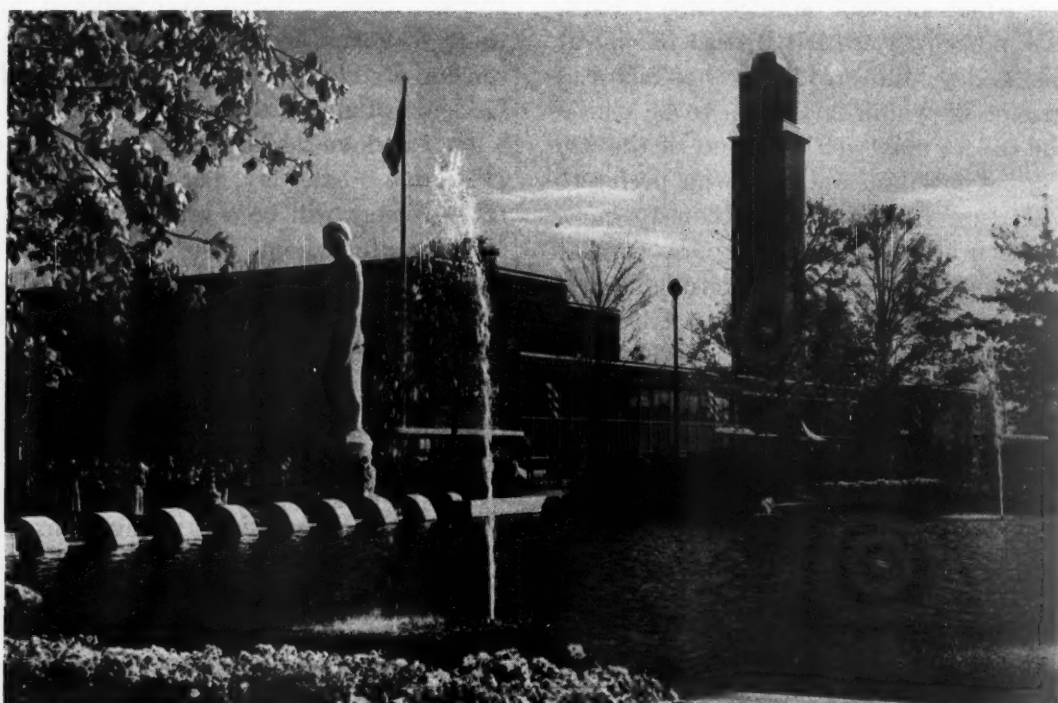
As we think of the multitude of men and women, who as missionaries have gone out to Burma, have labored and suffered and died there, forgotten by the world and often too little remembered by the church at home, we feel that God is not unrighteous to forget this work of labor and love which has been showed forth in His name. Some day, perhaps in the very near future, there will be a great gathering of those in Burma for whom Christ died. Into Burma for 128 years, has been poured the very strength of our American Christianity, the essence of all that was richest and best. To Burma was given at the very first, far back in the years of Adoniram Judson, all of our Baptist contribution to the foreign mission field. As time went on other fields claimed our attention and were the beneficiaries of our missionary devotion. Yet from two-fifths to one-half of our total contributions throughout the years was bestowed upon this one field of Burma. To us as Baptists the New Burma should therefore be very near and dear just as was the Old Burma to our forefathers. As this new Burma, under the influence of forces whose cogency and power we at present only dimly apprehend, takes its place in world relationships and in the family of nations, the life-giving gospel of Christ becomes of even greater urgency and paramount importance. Burma is still our largest foreign mission field. We dare not diminish our interest nor reduce our support.



The story of an amazing gift from war-shattered Belgium to a Baptist college for Negroes

## A Glorious Conclusion to the World's Fair

*The Belgian Building at the World's Fair is being torn down, stone by stone, carted in trucks to huge, flat bottomed barges, shipped to Richmond, Va., there to be re-erected on a Negro college campus*



*The imposing Belgian Building in its picturesque setting at the World's Fair in New York as it appeared in the summers of 1939 and 1940. It is now being dismantled stone by stone for removal to Richmond, Virginia*

By SIDNEY E. HENING

NOBODY knows, or ever will know, how many American Baptists came to New York to see the World's Fair. Probably all who came included in their wanderings through the grounds a visit of the Belgian Building, valued at \$700,000, one of the largest and most imposing buildings at the Fair. Unlike most of the exhibit structures, this was designed as a permanent building. Erected by expert Belgian workmen without the use of rivets, it made dismantling and re-erection possible with a minimum of damage. It was designed by Bel-

gium's best architects and constructed of her finest material. Belgium's best art and workmanship are represented.

Originally it was planned after the Fair closed, to take the building down, stone by stone, and return it to Belgium. The war has made that impossible. So now the Belgian Government graciously offers the building as a gesture of international friendship to Virginia Union University if the university pays the cost of dismantling, transfer to Richmond, and re-erection on the campus. Workmen have been rapidly dismantling the first unit. The remainder, representing over one-half the building, will be lost

unless Baptist friends quickly make it possible for the University at Richmond to claim it by providing the necessary cash. The Belgian Ambassador has designated "The Belgian Friendship Building" as the official name for the building after it is erected in Richmond.

The Belgian World's Fair Commissioners have been most gracious in making this gift possible. The Belgian Ambassador joined with Senator Byrd and State Department Counselor Moore, of Virginia, in a successful request that the duty of \$10,000 assessed against the material be remitted in view of the building's being presented to an educational institution. A nation-wide committee has been formed to bring about a complete realization of the proposal in keeping with its importance. On this committee, leading

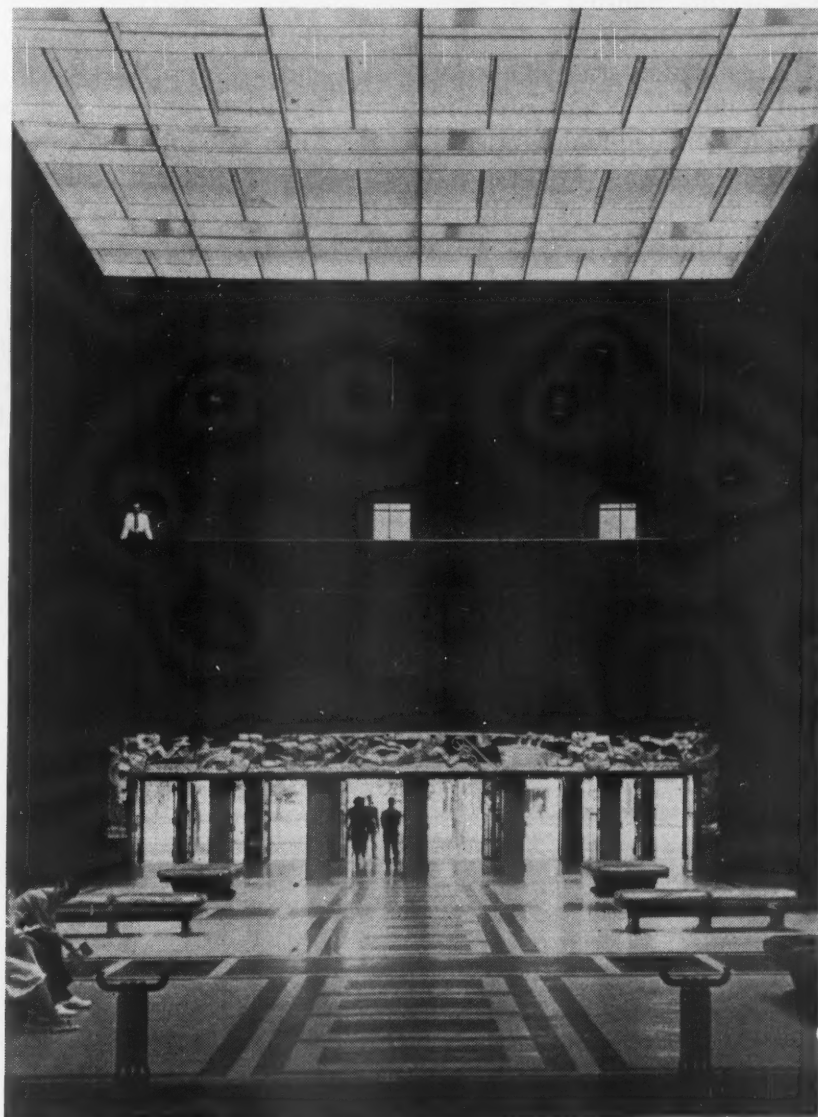
white and Negro citizens will serve, representing Belgian-American relationships, international friendship, interracial good will, and Negro education. Governor James H. Price of Virginia has consented to serve with the Belgian Ambassador as an honorary chairman of the sponsoring committee. The Mayor of Richmond has approved and offered cooperation. The Virginia State Department of Education is cooperating in the establishment of vocational training courses for permanent employment. A portion of the new building has been offered to the City of Richmond to be used as a branch of the city library. Important units of the building are to be appropriately named after prominent persons. These will include the library, the gymnasium, the tower and the auditorium.

#### RIGHT

*The main lobby of the Belgian Building. When re-erected on the campus of Virginia Union University it will make a magnificent library*

#### BELOW

*Dr. E. Theodore Adams, pastor of Richmond's First Baptist Church and President of Virginia Union University's Board of Trustees. He was formerly pastor of the Ashland Avenue Baptist Church of Toledo, Ohio. He is a brother of Dr. Earl Frederick Adams, General Director of the Council on Finance and Promotion*





Leading architects have given enthusiastic approval to the building. One of New York's outstanding firms of architects has praised the building as worthy of highly favorable comment from the architectural profession over the past two years. It is the type of building expressive of the best contemporary design in scholastic architecture. It should have, in itself, an educative significance. Moreover, it is perfectly adaptable to the granite buildings on the Richmond campus. This fact, plus the need for more facilities and the availability of ample space for the new buildings, contributed largely to Virginia Union's being chosen from among about 30 applicants as the fortunate institution to receive this valuable gift.

American Baptists should take pride and rejoice in this unusual and generous proposal. This is a development of first-rate importance in the realm of international relationships, interracial good will, Negro education, and Baptist prestige. Founded and nourished by the American Baptist Home Mission Society, and now operated by the Baptist Board of Education, Virginia Union University is one of the best established and strongest of the dozen or more Negro colleges owing their birth to Northern Baptists. The campus contains 55 acres with a dozen substantial buildings, an overcrowded enrolment of 660, with a waiting list of over 50. An idea of the fruitfulness of the institution can be gained by a consideration of the type of Negro leaders it sends into the world. Included in its 6,043 graduates are 6 college presidents, 62 deans, professors, and school principals,

1,331 teachers, 750 ministers, 26 lawyers, 21 missionaries, 9 librarians, 89 physicians, dentists, and pharmacists. The new building would increase capacity by 50% to 1,000 students.

A foundation contribution of \$100,000 and the contributions of \$20,000 from friends make it possible immediately to accept the first unit, valued at \$325,000, which will give this established Baptist institution a commodious library and auditorium. Efforts are now being made on a nation-wide scale to secure gifts toward the additional \$205,000 required to make possible the acceptance of the entire building. Reports on the campaign to raise money in Richmond are very encouraging, more than half of the amount being already pledged.

The University greatly needs the remainder of the building, which would make possible a decided improvement in its present work and provide space and facilities for important new courses and activities. These include music room, art development, domestic science, and vocational training, new laboratories, additional office and class rooms, and the beautiful 165 foot music tower for broadcasting Negro music.

Seldom do the horrors and complications of war produce such a happy event whereby a highly cultured and peaceful nation of Europe presents to a minority race in another land a gift of inestimable material and historical value, thus providing the world with a striking and heartening expression of international friendship and interracial good will. The acceptance of this unique gift places Baptist leadership in Christian Negro education on a new high level.

## FACTS AND FOLKS

*On a recent evangelistic tour* of his field, Rev. Clarence G. Vichert of West China was granted an interview by a district official who expressed to the missionary his conviction that the Christian movement was failing in its task. He cited two reasons. One was that the church today is not preaching eternal and unchanging truths. As evidence he mentioned the fact

### *News brevities reported from all over the world*

that Christian pastors on opposite sides in warring countries were alike praying for victory. His second reason was that the people of China would not believe in a "Good God" until they had a "Good Earth." So he urged that the church attempt to solve the

social and economic ills of the world as well as attempting to solve abstruse theological and metaphysical questions. This Chinese official was not himself a Christian. Was he right or wrong in his diagnosis of the weakness of the Christian movement?



*The annual sessions* of the All Baptist Institute of Indianapolis,

Indiana, are being held January 20th-24th in the Second Baptist Church of Indianapolis, oldest Negro church in the State. On Friday evening, January 24th, the Institute will close with a concert in which an interracial choir of 1,000 voices will participate. Rev. J. T. Highbaugh of the Good Samaritan Baptist Church is President of the Institute. Rev. R. H. Lindstrom of Southport, Indiana, and Mr. Roosevelt Squires, picturesque director of Negro music, are joint directors of the choir.

• • •

**Rev. Reuben Marc** reports from Port-au-Prince, Haiti, that 31 candidates were baptized in October and 20 were to be baptized in November. Among the former are two former officers of the Haitian Guard, who were caught in the political and military plot of three years ago. They found Christ while in jail. It was inspiring to see them confessing their faith in Him. They belong to two of the best known families of Port-au-Prince. More than 600 people, among whom are members of the most influential families in the capital, witnessed the ceremony.

**By unanimous action** the West Virginia State Board of Education has fully accredited Storer College, Harpers Ferry, W. Va., one of the 9 Baptist colleges for Negroes in the South. This means that its graduates, earning the usual bachelors' degrees in liberal arts, education and home economics will receive general recognition. "This marks the accomplishment of the educational level toward which we have been working," writes President Henry T. McDonald. "It gives us a status among educational institutions, which fulfils the plans and desires of all friends of Storer College."

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**At its meeting** in Chicago on December 4 the General Council elected Rev. Daniel A. Poling of Philadelphia as Preacher at the Wichita meeting of the Northern Baptist Convention next May. President Gordon Palmer of Eastern Theological Seminary, Philadelphia, was elected alternate.

• • •

**The mortality rate** at the Mission Hospital in Vanga, Belgian Congo, last year was the lowest in many years, according to the report of Dr. A. C. Osterholm. Out

of 2,047 hospital patients, only 97 died. Most of these were already moribund when they arrived. One unusual case was that of a patient who was carried to the hospital suffering from a strangulated hernia of four days' duration. It was already gangrenous. After spending an entire month in the hospital, the patient recovered. Then he walked to his village, a three-day trek!

• • •

**Enrolment at Judson College** in Rangoon, Burma, according to the report of Principal U Hla Bu, is almost double what it was when the college was removed to its present site nearly ten years ago. (See airplane photo on page 75.) Present enrolment is 522 of whom 300 are Christians. Among the racial groups the Christian students are represented by 138 Karens, 47 Burmese, 51 Anglo-Burmans, 30 Indians, 14 Chinese and 8 Chins. The college continues its policy of giving help to needy students who, as in American colleges, find it necessary to work their way through. This year 140 students are receiving help. The Burma Baptist Convention grants financial aid to six Christian students.



**THE INTERRACIAL COMMITTEE OF THE ALL BAPTIST INSTITUTE OF INDIANAPOLIS**  
Back row, from left to right: Rev. J. T. Highbaugh, Dr. L. C. Trent, Dr. C. Henry Bell, Rev. W. O. Breedlove, moderator of the Indianapolis Baptist Association, Rev. Clive McGuire and Rev. R. H. Lindstrom. Front row: Rev. F. F. Smith, Rev. H. T. Andrews, Rev. S. W. Hartsock, Interracial Chairman, and Rev. J. B. Carter

# Not War Nor Appeasement But Reconciliation

*Not war nor appeasement but reconciliation marks the program emphasis at the biennial sessions of the Federal Council of the Churches of Christ in America at Atlantic City, New Jersey, December 11-13, 1940*

*The Federal Council in Atlantic City.  
On the platform is Dr.  
John R. Mott who  
presided*



*Reported*  
by WILLIAM B. LIPPARD

**A**N AMERICAN newspaper reporter walked into the press room of the Federal Council of Churches at Atlantic City. Looking over the program, he noticed the topic, *THE CHURCH AND THE INTERNATIONAL CRISIS*. With a cynical smile he turned to Dr. Roswell Barnes of the Federal Council's staff and remarked, "Has not the international crisis now gone beyond the churches?" Dr. Barnes made no comment other than to suggest that if the reporter faithfully attended the sessions and listened attentively he might reach a different conclusion. On the closing day the reporter sought out Dr. Barnes and said, "You are right. The churches have something which governments and diplomats and

militarists and newspapers with their concern for the front page have missed."

## NOT APPEASEMENT BUT RECONCILIATION

That the American churches in this time of conflict must assume leadership in world reconciliation and in demanding a just and lasting peace, was the outstanding program emphasis at this Council biennial meeting. "Let others talk of defense, preparedness, military victory," declared President George A. Buttrick in his opening address. "They are incurably sanguine of the fruits of armed victory. But the church must continue to say that military victories can only blast and the blasting is only a



desolation unless in the conflict and after it good will comes to build." Moreover, Dr. Buttrick pointed out a profound distinction between "reconciliation" and "appeasement." The former means to make friendly again whereas appeasement means to pacify by concession, a policy proved unworkable in Europe and Asia and calamitous in consequences.

The same emphasis on reconciliation was evident in the report on the State of the Church in America which affirmed that:

In spite of disturbing news from various quarters of retreats on the part of the Christian forces, still the church remains the least shaken of all our major institutions. It continues to stabilize, to exhort, to enlighten, to heal, to unite men. To its servants there comes with new poignancy the awareness that to us has been committed the ministry of reconciliation.

To attempt to defend life by its mass destruction, liberty by the denial of civil liberties, the pursuit of happiness by acquiescence in conditions which condemn millions of human beings to the misery of poverty, hunger, privation, and death, is to attempt to cast out Satan by Satan. Both the judgments of God and the verdict of history refute its possibility.

And in similar vein the remarkable declaration, published on pages 103-106, urged American Christians to rise above the hatreds which the second World War has engendered, to avoid hypocrisy, to keep ever clear the distinction between God and the State, and to maintain at all costs the bonds of fellowship with Christians of all other countries.

#### COOPERATIVE PEACE WITH SOUTH AMERICA

Of major interest were three world areas. Two are torn by war and desolation. The third is of increasing concern to the United States. Nearly an entire day was devoted to South America. Representing the State Department at Washington, Mr. Charles Thomson described South America as "the bright spot in a world of tension and violence." In the relations of the United States with the 20 republics of Latin America, there is today a vast improvement. It is the most friendly relationship in our history. Yet this desirable status is perishable and could be lost over night, said Mr. Thomson, "if we reverted to the dollar diplomacy and intervention of other years." The doctrine underlying America's "Good Neighbor Policy" is cooperative peace and not the peace of empire exemplified by ancient Rome nor the balance of power of modern Europe.

In hearty support of Mr. Thomson's optimism was an inspiring address by Dr. W. S. Rycroft, missionary in Peru, who declared that Latin America wants more emphasis on "good neighbor" and less on "pol-

icy." What is required is genuine friendship. Strong and convincing was his statement that democracy can flourish in South America only on a foundation of evangelical Christianity.

Having recently returned from South America, Dr. John R. Mott set forth its evangelical opportunity. He had conferred with ambassadors, officials, business men, leading citizens, students, professors, and leaders of all denominations. In a weighty address he unfolded as in a mighty panorama the entire continent with its population growth, material progress, cultural development and religious opportunity. This is the world's religiously neglected continent because the splendid initiative of Roman Catholicism of centuries ago had given way to stagnation, secularization and corruption. Evangelical Christianity, on the other hand, had shown great vitality, and a conquering, transforming power. South America presents the greatest challenge to the United States and Canada, for this immense mission field is not shared with Europe as are the mission fields of Asia and Africa. In closing, Dr. Mott urged that 60 new missionaries representing all denominations, the 60 to include 10 Baptists, be sent to South America to meet its challenge to larger evangelism, new foundation laying, and expansion in plans, areas, and opportunities.

#### RECONCILIATION AND NOT WAR IN ASIA

The two tension areas, Asia and Europe, shared about equally in program attention. Although Japan's aggression was soundly denounced, there was a marked effort to consider dispassionately and objectively the appalling disaster in the Far East. "Japan resents the century-old domination of England and America," declared Dr. A. L. Warnshuis. Of menacing import was the indictment by Madame Chiang Kai-Shek as quoted by Dr. T. A. Bisson of the Foreign Policy Association to the effect that "if China should be defeated, the world ought to know that we were beaten not because of lack of moral or physical courage, but because China was strangled to death by an economic noose fashioned by Japan out of British appeasement, American profiteering, and French fear." That sentence summarizes admirably the history of foreign exploitation in the Far East.

President A. W. Palmer of the Chicago Theological Seminary precipitated a long and vigorous discussion when he urged Americans to remember with humility and repentance the causes of the present crisis which included western imperialism, exploitation, race prejudice as evidenced by the American Japanese Exclusion Act of 1924 and the race inequality principle in the Versailles Peace Treaty, and

the world's failure to deal adequately with Japan's population problem. Although Japan has been blocked everywhere, 60,000,000 Japanese, whose numbers increase every year by 1,000,000, cannot be permanently suppressed. Dr. Palmer made a strong plea for the 150,000 Japanese in the United States, one half of whom are American citizens by birth. Because of the growing anti-Japanese prejudice their young people are in a terribly dangerous position. They are "the most pathetically situated Christian young people on earth today." As constructive proposals Dr. Palmer urged American Christians to stand by Japanese Christians, to enlarge relief to China in her suffering, to expand and strengthen Christian missions in the Philippine Islands where missionary work is still unhampered in any way, to protect the Japanese in the United States, and above all to urge the United States government to seek a solution of the Far East crisis by reconciliation and not by appeasement or war.

#### NO COMMENDATION OF HITLERISM

Likewise of major concern was the war in Europe. With solid unanimity the Council concurred in President Buttrick's appraisal of the threat of nazism. "Hitlerism," said he, "has no commendation from us. Its treacheries, paganism, and abysmal cruelty leave us only aghast and undaunted." On the other hand, merely to shout, "Stop Hitler," and thus attempt to simplify the issue presents one of the terrible dilemmas of our time. "Germany like every other land," continued Dr. Buttrick, "yearns for peace; but by trying to stop Hitler, as in some way we must, we unite Germany in his support."

The agonizing effects of the war on the church life of Europe were vividly portrayed by Dr. Adolf Keller of Switzerland. Just before coming to America he had made an extended tour of Europe. No one present will forget his description of Europe's poverty, evidenced by the hordes of refugees, the wealthy Barcelona family who had to take Dr. Keller to a rationed restaurant because they had no food in their own home with which to feed the guest, the single piece of bread which the waiter in the French railway dining car placed on Dr. Keller's plate, and the sorrowful comment of a well known French Protestant pastor, "We are at the bottom of the abyss." Well fed Americans cannot possibly imagine what it means for European parents to see their children hunger. Under such circumstances the Lord's prayer, "Give us this day our daily bread," becomes bitter irony. Throughout the occupied countries the people anxiously asked Dr. Keller whether the American churches would allow them to starve. "What answer

shall I take back to the starving people?" was his insistent question to his Atlantic City audience. "Shall it be to let them starve for military and political considerations?" If that happens, he warned, "there will inevitably arise a deep spiritual estrangement between the Christians of Europe and of America." Moreover this increasing hunger brings with it the grave peril of compromise with worldly, secular, pagan ideologies. Europe looks to America to give the world a dynamic Christianity. "Let the militarists doom people to starvation; that is their business. Let not the Christian church approve such a ruthless policy," was Dr. Keller's closing plea.

Supporting the urgent appeal that American churches be good Samaritans to the Christians of Europe, was a paragraph in the report on the state of the Church which declared in phraseology that nobody can misunderstand,

No situation, however complex or diabolical, can set aside the elemental Christian duty to relieve human misery both now and in the years to come. To refuse to attempt to do so is to participate in the destruction and death of the victims of the war. To permit millions of innocent persons to die of starvation while we have resources in abundance is to affront the faith we profess to have in Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

#### THE CHURCH AND SOCIAL JUSTICE

Looming large in this comprehensive program on the international crisis was the social situation. "One of the great liabilities to the United States today is the danger of a blackout on all kinds of social welfare in the name of national defense," declared Professor Halford E. Luccock of the Yale Divinity School. "Many profit-making interests have seized on the national concern over defense as a favorable occasion to rob labor of its gains of the past few years, and to stamp endeavors for preserving social legislation as unpatriotic and even subversive. Even the call for national unity has been made a screen for ugly things inimical to a real defense of democracy." So vital and important seemed this topic of THE CHURCH AND SOCIAL CHANGE that the conference which spent an entire day in discussing it, had to split up into nine separate seminars to discuss more intimately such questions as labor and industry, housing, unemployment, sharecroppers and migrant labor, relief, anti-semitism, refugees, race prejudice, and community situations emerging out of America's defense program. Grave apprehension was manifested over the moral and health protection of America's young men now moving into the army camps. "There is evidence," said Mrs. Norman V. Peale, in a report

on this problem, "that commercialized vice tenaciously surrounds Army cantonments and that liquor is far more plentiful near camps than in the first World War."

The seminar on social issues seemed to be of one mind that the only true and effective defense of democracy today is the maintenance of a democracy that actually works for human welfare. However rightly Americans may denounce the evils of nazism in Germany, they must not forget that nazism arose out of hunger, unemployment and despair, out of the inability of Germany to produce a new democracy after the first World War because of lack of support from the existing democracies. Neither battleships nor airplanes will safeguard America against the results of similar social evils here. The Council's formal report on this topic urged that there be "no retrenchment in peace time social legislation and social service. Rather the defense program should itself plan for increasing the social security of the people, the promotion of social welfare services and the reduction of unemployment beyond the emergency."

#### ORPHAN MISSIONS AND JEWISH PERSECUTION

For the first time in the history of American Christianity the Federal Council met in joint sessions with several other important interdenominational agencies, such as the Home Missions Council and the Foreign Missions Conference. Each of the three separately held early morning business sessions, met in joint forenoon and afternoon seminars whose discussions covered the entire range of social, moral, religious, international issues involving American Christianity today, and all assembled in evening plenary sessions when outstanding world Christian leaders discussed topics of joint concern. Never had a program of such variety and scope been projected. Nobody could afford to be absent even from the subdivision of some seminar. So there was practically no time for promenade pedestrianism. Those who wandered up and down Atlantic City's familiar boardwalk and breathed in the deep ozone off the sea had to do so toward midnight or before breakfast. Otherwise something of vital program interest was certain to be missed.

In their separate sessions the Foreign Missions Conference considered the complicated problem of the "Orphan Missions," the 168 missions unable now to receive any support from their parent churches in Germany, Denmark, Norway, Finland, Holland, Belgium and France; the ever expanding need of world relief; and the task of Christian missions and rural reconstruction, ably set forth by Mr. Arthur T. Mosher of India. The economic interdependence of

our world was vividly pictured by him in a remarkable illustration. On his field in India, more than 30,000 people will soon be unemployed because they earned their living by collecting hog bristles which eventually became toothbrushes in America. Recently an American industry created a synthetic bristle which makes better toothbrushes than hog bristles. Thus the employment of 30,000 people in India vanishes overnight. How shall Indian Christians find new work and thus continue to support the Christian churches in their areas?

In the separate Home Mission sessions the topics included Alaska, the West Indies, the radio and missions, the sharecropper, church building and architecture, and the Christian Approach to the Jews. "We express as Christians our sympathy with the Jewish people in this hour of calamity for so many of their group in Europe," said the report. "Christian attitudes toward the Jews should be a matter of primary concern for every Christian church in every community."

Of mutual concern to home and foreign missions was missionary promotion. In discussing this theme Dr. Earl Frederick Adams made his secretarial debut at this interdenominational conference. He urged a long range educational program, relating the Christian world task to world affairs, and developing a larger sense of Christian unity in promotion. "The streams of beneficence feeding home and foreign missions come from the same source," said he, "and we must keep the streams open. To accomplish that we need more than a sense of giving to a suffering world. We live in a suffering world and we must develop a fellowship in suffering. For the flower of spirituality and generosity flourishes best in the soil of sacrifice and service."

#### THE UNSHAKEABLE UNITY IN CHRIST

At its concluding session the Federal Council adopted the report on the State of the Church. This closed with a wistfully hopeful and confident paragraph as it sought to gaze into the dark and unknown future:

We move forward not knowing whither we go. We go in uncertainty but not in darkness. The Light that lighteth every man that cometh into the world still shines. We go in soberness, but not in defeat and not in despair. God lives. We are not alone. In this day as in every day Christ reigns victorious over sin and death.

In that confidence 500 Christians of all denominations returned to their homes more convinced that the Church of Christ remains the least shaken of institutions in these shattering times. In this hour of agony and death, it remains the world's greatest hope.



# THE WANDERING AND WONDERING JEW

*What is the future of the Jew and what is the obligation of American Christianity?*



*International News Photo*

*A crowd of Polish Jews expelled from Germany two years ago and stranded across the Polish border. What happened to them after Germany conquered Poland can be imagined. Many are undoubtedly dead. Others are probably in Palestine. Others now live in the new Warsaw Ghetto described on page 72*

**P**RESENT world events are compelling the Christian church as never before, to give prayerful thought to the Jews and their destiny. Drastic and far-reaching upheavals are taking place in the status and life of the Jews. No other people seems more radically or universally affected by current developments. And no phase or part of the Christian program is more profoundly involved than the relationship of the church to the Jewish people.

Everywhere anti-Semitism has been on the march. Temporarily blotted out by the limelight focussed on the war, it none the less lurks in the shadows like some evil spirit bent on doing ill. In the wake of anti-Semitism have come attacks on religion and more specifically on Christianity.

Great shiftings of Jewish populations are taking place as Hitler's influence spreads over Europe. Fully 500,000 Jews have already fled from Nazi-controlled Central Europe. Another 1,500,000 Jews in German-occupied Poland are

**By CONRAD HOFFMANN**

being ruthlessly squeezed out of existence and into exile. In Rumania 900,000 Jews are endangered as Nazi influence increasingly penetrates and dominates the country.

Of the Jews who have been able to get out of Germany and Austria, 100,000 have come to the United States; 80,000 have fled to Palestine; 20,000 are in Shanghai under miserable conditions; 10,000 are in Bolivia where the resident Jewish population has never exceeded 50 hitherto. More than 100,000 were caught in Holland, Belgium and France when the Nazi avalanche swept through these lands and so trapped them anew. More recently Hitler has declared it as his purpose to make all continental Europe "*Juden-rein*." This threat menaces 2,000,000 Jews with exile or slow but sure annihilation. Today the latter fate seems the more likely. No other country in the world wants or

seems able to take the Jews who are unwanted in Hitler's Europe.

And as if all this were not enough, the war in Northern Africa will soon menace nearby Palestine, where Zionism has been building a national home for Jews. Already 400,000 Jews have settled in Palestine. What is to become of them if the axis powers should gain control of the Near East?

Truly the wandering Jew of the ages is still with us. Today he has also become the wondering Jew. The universal character of Jewish suffering and persecution causes increasing extremity of distress and despair within Jewish ranks. A growing sense of fear, uncertainty and insecurity pursues them. Someone has said that the Jews who are "the people of Christ have become the Christ of the peoples." They wonder why. Many who had long since forgotten and neglected God are now being driven back to God and to religious speculation. When all other helpers fail, Jew, as Gentile, invariably turns to God. Sholem Asch's book, *The Nazarene*, is but one of many evidences of this fact.

Is it any wonder that there is so much discussion in Jewish and in Christian circles regarding the future of the Jews. "Quo Vadis, Israel?" has become an urgent and insistent question today, and demands an answer. To answer this question involves most careful consideration of such matters as the relative wisdom and potentiality for a solution of the Jewish problem embodied

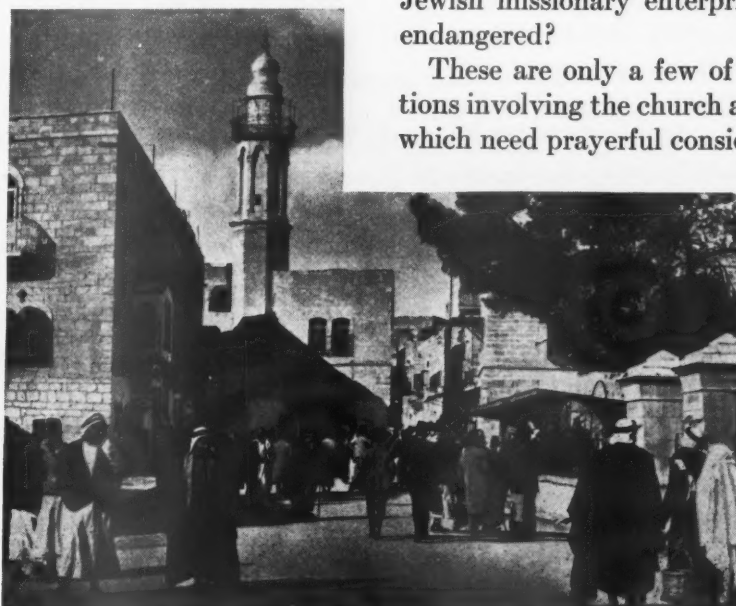
in Zionism, ghettoization, assimilation, cultural pluralism and evangelization of the Jews, or perhaps some combination of one or all of these.

For the church all this has vital significance. The Jews occupy a most central position for the church, her life and future. The variance of opinion within church groups as to the validity of missionary effort among Jews is a direct challenge to the whole missionary enterprise at home and abroad. On the other hand, the unanimous and bitter opposition of Jewish religious leaders to missionary effort among Jews by the church needs to be faced. This is not a matter of methods employed so much as of principle. There must be no confusion here. Closely related to this is the interpretation by many that religious freedom implies prohibition of all religious propaganda. Does it necessarily mean that?

So far as Jewish missionary efforts are concerned, we must recognize that the war has caused suspension of most of such effort in the continent of Europe. Many of the societies have been liquidated, or, if still intact, are forbidden any activity. Other such societies, notably those in Great Britain, are now greatly restricted in income and so forced drastically to curtail their work. American churches and missionary circles are being appealed to for special funds, on behalf of the various foreign missionary projects hitherto maintained by European societies and now seriously handicapped because of the war. To what extent should American churches help the Jewish missionary enterprises abroad similarly endangered?

These are only a few of the issues and questions involving the church and the Jewish people which need prayerful consideration at this time.

*Palestine has had an enormous influx of Jews during the past ten years of persecution and suppression in Europe. What will happen to the half a million Jews now living in the Holy Land in the event Italy or Germany conquers it, only the future will reveal*



*A street scene in the "Little Town of Bethlehem" where Jews in European clothes now mingle with Arabs in Oriental garments. Modern architecture and paved streets give a touch of modernity to the birthplace of Jesus*

# The Eternal Stars Shine Out

*One day of meaningful serenity that binds the world together in a year of terror and despair*

By MARGARET T. APPLEGARTH

ANYTHING in this day and age which can remain meaningful and grow actually dearer as it binds the nations of our tragic earth into a common purpose, creating a common mind among mankind—even for one brief hour out of the 24—holds a special significance. Here must be such stuff as dreams are made of: the imperishable beauty of the Kingdom of God becoming real among 51 different countries on our globe. I refer to THE WORLD DAY OF PRAYER, which Christian women of all denominations and races have been observing in unbroken sequence on the first Friday in Lent since the year 1887—and with gathering momentum.

Each year a different country becomes responsible for the preparation of the Worship Program. This year the service is of peculiar significance, as it was written by the Shanghai World Day of Prayer Committee. For over three years this group has weathered enough emotional and political disasters to prove how steadying the Kingdom of God can become in times of tension. Thus when a committee in Shanghai, composed of Chinese, Japanese, Americans, English and others, sits down to construct a program on the theme THY KINGDOM COME there is bound to be a dramatic and realistic message for all the rest of us!

Last spring over 5,000 mimeographed copies of this service were mailed out to leaders in the 51 countries, in ample time to be translated, printed, and distributed, so that on Friday, February 28th, the same program can be used in all lands. Therefore, as we go to bed on the evening of the 27th, it will be morning in the Fiji Islands, and the first of the world observances will begin. It is typical of all these celebrations that women so recently out of actual paganism welcome the day with an understanding eagerness, delighting to feel themselves a symbol of the dawn of a new day. For if they have sloughed off the ancient greeds and sins, they sense a similar hope for all men everywhere.

With lovely humility and picturesque decorum, scene after scene after scene will be enacted in nations after nation, whether in peace or in war. For the color and the charm and the warmth of the individual observances appeal greatly to the imagination.

In fact, the astonishing thing has been the increased power of THE WORLD DAY OF PRAYER in countries passing through the nightmares of terror and suspense. The title of this article is taken verbatim from the title page of the 1940 account of the English Day of Prayer. From cover to cover it reads like the Acts of the Apostles. The entire quotation tells the brave British story, "The Eternal Stars shine out as soon as it is dark enough!" It was dark enough in England last year. Each paragraph emphasizes quietly the appalling weeks of epidemic, of people dropping with influenza, the long hours of blackout, the dismal and drastic evacuations, the strange and often unwelcome new duties—"yet compared to other years the fervency of our spirits was much more." New centers were opened where evacuees had been settled, so that over 300 separate services were held in England as compared with 290 the year before. The British Broadcasting Company backed up the committee enthusiastically. The press was eager to help. Mayoresses of many a town sent out thousands of personal letters. In short, it was their best observance yet and they plan to better it this year, bombs or no bombs, whether by twos or threes, or in regular meetings.

China's story is fully as heroic. For in the forced trek of 2,000 miles into the West, the backward city of Chungking suddenly found itself the war-time capital, its streets full of government officials and many famous Christian leaders from East China. Among these was Dr. Wu, the well-known president of Ginling College, who presided at the first Day of Prayer ever held in Chungking. The opening speaker was Mrs. Wellington Toong, wife of the head



of the National Publicity Board. Especially impressive was the last speaker, Miss Laura Hong, a young woman whose beautiful golden voice is well-known in Chinese concert halls and over the Chinese radio. She spoke for the first time in public on specifically Christian topics. Women who had never ventured to say a word in meeting found themselves praying, their natural hesitancy evaporating in the sense of national need. The entire Chungking report glows with a pioneer vigor!

And the news from Shanghai breathes the same freshness, for there Japanese, Chinese, Koreans, Russians, Germans, English, Americans gathered in the English Cathedral. A German Jewish refugee found herself praying. Another homesick Jewish refugee from Germany was awakened into a new beauty and purpose.

In ancient Athens still another evidence of the kindling power of the Spirit of God was shown when the many Greek *drachmes* in the offering were voted to be sent to the Turkish earthquake sufferers. Yet the majority of the contributors to this offering had suffered unspeakable cruelties in 1915 at the hands of those same Turks.

Time fails to tell of observances throughout Africa, Burma, Siam, or India. In one service the Bengali women gathered around a large map of the world drawn on the church floor, trying to visualize peoples of every kindred and race and tribe worshipping with them somewhere at that very moment. The various South American countries, Mexico, Cuba, Puerto Rico, the

Philippines, all celebrate *Dia de Oracion Mundial*. And after 40 hours rounding the globe, THE WORLD DAY OF PRAYER ends in ice and snow and darkness on Prince Edward Island, 30 miles from the Arctic Circle and 30 miles from the International Date Line. It is a place frozen in from October to May, with no mail, no tangible contacts with the outside world. But the spirit of Christ knows no race limits and no space limits. In Him those lonely Eskimos feel an immediate kinship with us all.

Last year the meeting held in Sitka, Alaska, voted to send its offering down to the migrants in the United States. The thought of those who must wander homeless, schoolless, churchless all their days troubled that northern audience. "While it was still dark" their generous sharing began to create on earth the dawn of that imperishable beauty which true prayer initiates.

And in America? Already half a million copies of *The Call to Prayer* have been circulated, bearing a searching personal prayer for everyday use in 1941. Half a million programs have been ordered for the interdenominational services to be held all over our land; while 10,000 copies of the *Handbook for World Day of Prayer Leaders* are being studied for new promotion ideas, for local radio broadcasts, for special children's services, for rural observances in every hamlet and town.

So that it would seem a fitting close to this article to ask: "Where wast thou when the morning stars sang together and all the sons of God rejoiced?"

## Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THE KIND OF AMERICA for which our forefathers yearned and worked and fought seems to be out of fashion. Liberties so dearly bought are being sacrificed for a mess of pottage and the results seem to show more mess than pottage.—*President George B. Cutten*, Colgate University.

THROUGH SUBTERFUGE, DISHONESTY, AND MISREPRESENTATION the United States has been taken to the very precipice of war by the very men who proclaimed that they wanted this country to remain neutral, who were for war but who felt it

inadvisable to say so too early.—*U. S. Senator Rush D. Holt*.

UNLESS WE RECOGNIZE ANGLO-SAXON AND AMERICAN GUILT for conditions that brought on the war, we cannot have a gospel big enough for the world after the war.—*W. W. Judd, M.D.*, Ottawa, Canada.

WE CAN HAVE PEACE in the United States in our own time and beyond our time if we remember that the United States was meant to be a republic and not an empire.—*Paulist Father James M. Gillis*.

# The World Is On the Move

*America's migrant labor population and the duty and opportunity this presents to the American churches*

By GLYDE MORTON

**W**E ARE living in an age when the whole world is on the move. One has only to sit by the highway and watch the world go by in everything that can travel, from an ancient Model T to the house trailer de luxe, to realize that the churches must move rapidly to keep up with the needs of this population on wheels.

In a very real sense the person who prays, "Give us this day our daily bread," receives that bread from the hand of God by way of the hands of one and a half million men, women and children, forever on the move up and down the highways of North America. They rove from one section of the country to another. Berries are ripe in one month and beans and peas in another. Celery, sugar beets, oysters, fruit, all have their seasons. Homeless, churchless, and schoolless, such workers wander from one state to another.

About 20 years ago the churches of America began to realize that something ought to be done to help the migrant workers. It seemed an interdenominational task. So the Council of Women for Home Missions started by providing some experienced and sensible woman to work with these people. She would have a day nursery for the infants and a kindergarten and a Vacation Bible School for older children. She would instruct the mothers in the care of their families,

thrift and American ideals. She would try to be a friend of the entire group and do everything possible to help them.

The service grew. There are now 56 of these projects in 15 states. There has been provided a minister, his wife, and a nurse, who form a team that goes into a migrant camp. When the one crop is harvested and the migrants move to another field of labor, the team moves with them. One of the important parts of their work is to enlist the cooperation of ministers, woman's



*Courtesy National Child Labor Committee*

## ABOVE

*This little girl, the daughter of a migrant labor family and only five years of age, while helping her father and mother pick hops, was taken seriously ill with dysentery and crawled into this huge pail while the rest of the family had to continue picking. They average 250 pounds of hops per day. When the crop is all picked they must move on*

## LEFT

*Miss Helen White, general missionary, is calling on a migrant family in front of their tent*



groups, and social agencies in the nearby towns. In this way a local leadership is ready to minister to the new migrants the following year.

It is true that many of the migrants are poor financially; yet there is another class who do not want money. They need Christian friendliness. Because industrial companies are expanding, they are sending workers into new districts. Moreover, the various government projects are causing families to be transported from one part of the country to another, from Missouri to Montana, and from Montana to Panama.

Seldom do migrants place their membership in settled churches, but they can be visited and treated as friends and neighbors. One minister in a migrant camp makes this statement: "A great part of the solution of this migrant prob-

lem lies in the Christian people in the communities near the migrant camp." And a quotation from Thomas Carlyle says:

It is not to die hungry that makes a man wretched,  
For men have died.  
But it is to live miserably and know not why,  
To work more and gain nothing,  
To be heartworn and weary, yet isolated and unrelated.

Through these home mission societies Baptists are given the privilege of helping to provide workers who will bring cheer and encouragement to these lonely folks. While our gifts do that, we can, on through the year, "live in a house by the side of the road, and be a friend to man." And the migrant can truly say to us, "I shall not pass this way again."

## Did You Have a Share in This?

*A Financial Statement by the World Relief Committee of the Northern Baptist Convention*

By P. H. J. LERRIGO

CHURCHES and individuals who have contributed to the relief needs in many parts of the world, through the World Relief Committee of the Northern Baptist Convention, will be glad to have the following summarized report of receipts up to and including December 20, 1940, and the allocations thus far made.

Receipts to November 30 were \$72,651.22. By the time of the meeting of the Committee on December 17 more than \$5,000 additional had come in. *All designated contributions have been sent forward promptly in accordance with the contributors' instructions.* The Committee has made the accompanying allocations.

Expenses are confined to postage, mailing and the necessary clerical and publicity work. The Committee is confident that it will be possible to keep them within the 5% limit authorized by the Convention, especially as much voluntary aid is being rendered.

### RELIEF IN CHINA

Church Committee for China Relief .....	\$12,000.00
China Emergency Fund of the Foreign Mission Societies .....	9,000.00

### RELIEF IN EUROPE

American Friends Service Committee .....	6,500.00
American Baptist Foreign Mission Society .....	4,500.00
Y. M. C. A. War Prisoners Aid fund .....	2,000.00
Y. W. C. A. Emergency War Work program .....	250.00
Baptist Union of Great Britain and Ireland, for repair of air raid damage to Baptist churches .....	2,000.00

### RELIEF OF ORPHAN AND IMPERILLED MISSIONS

Through the International Missionary Council .....	12,500.00
Through the British Baptist Missionary Society .....	12,000.00
Emergency transfer of Baptist missionaries .....	2,000.00

### BIBLE DISTRIBUTION AMONG REFUGEES

American Baptist Publication Society for transportation of Russian Bibles .....	15.00
American Bible Society for Bibles among Refugees .....	1,000.00

### RELIEF OF REFUGEES IN AMERICA

American Committee for Christian Refugees .....	4,000.00
Baptist Committee on European Children .....	500.00

### MISCELLANEOUS

Interdenominational Committee on Foreign Relief Appeals in the Churches .....	250.00
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**\$68,515.00**

NOTE.—Up to January 10 when this issue of MISSIONS went to press, approximately \$22,000.00 additional had been received which will be distributed by the Committee at its meeting on January 14. Total receipts are thus slightly in excess of \$94,000.00.—ED.



# N FROM THE E WORLD OF W MISSIONS S

*A Monthly Digest from Letters and Reports of Field Correspondents*

## An Eventful Day in Santa Ana

*The Central American Republics cherish their independence just as does their great neighbor, the United States, and their Independence Day is celebrated with pomp and splendor*

THE five Central American republics have a common Independence Day. In the civic parade which crowned El Salvador's celebration of this day, Colegio Bautista at Santa Ana took a prominent part. It was an imposing review of 3,000 school children who marched to the music of the military band. Preceding this parade which circled the city, the children formed in immense squadrons in the open space in front of the city barracks and there listened to the reading of the principles of liberty and pledged new allegiance to their flag and the democracy for which it stands. The national anthem of El Salvador, majestic in its musical expression and sentiments, was sung with special reverence, as the children stood at attention and the rows of blue and white banners

**BELOW:** Teachers and boy students in Colegio Bautista at Santa Ana marching in El Salvador's Independence Day parade

By RUTH M. CARR

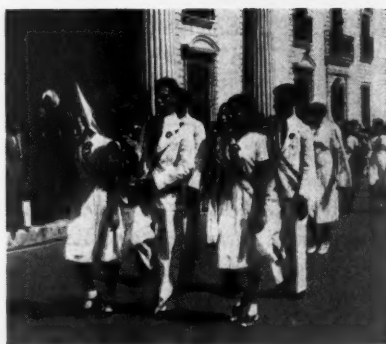
waved in the breeze. The voice of a mounted commanding officer resounded with, "Students of Santa

Ana, forward march!" and line upon line filed into marching position. Public comments gave this civic demonstration first place for its solemnity and order, and Colegio Bautista's presentation received special mention.

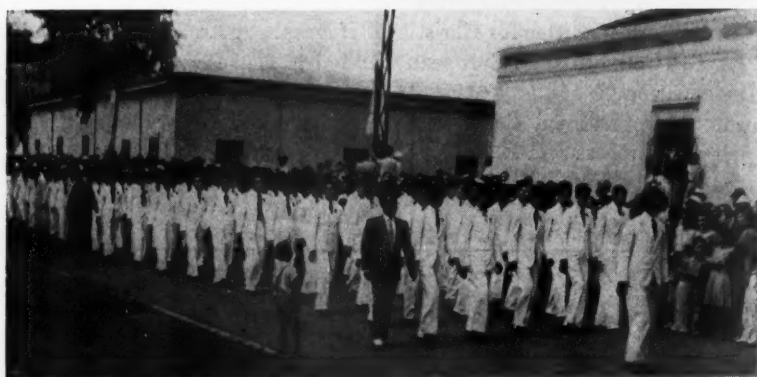
Last year six young men were graduated from the junior college department. The school diploma and medal of merit was also



**ABOVE:** Teachers and girl students in El Salvador's parade. **LEFT:** Head of the Colegio Bautista section parade



awarded to one from last year's class in recognition of the degree of science and letters recently conferred upon him by the Government. This young man has been in Colegio Bautista from his first year of primary through high school. Best of all, he is an active Christian. When his family wanted to celebrate this scholastic victory with the customary Sunday marimba dance, the boy refused. Instead he brought his father to a humble party which the church young people gave in his honor. In spite of an unsympathetic family, he continues faithful in Christian service, a beautiful testimony



among his classmates. Two other students were baptized recently.

Another interesting feature of that day was the meeting of the Alumni Association of Colegio Bautista which was organized last year to further the good work of the school. About 40 gathered around the banquet table on the evening of College Day. Although still in its infancy, the Association shows promise for the future, as the older graduates fuse their ideas with those of the younger mem-

bers. Among the cherished memories are hymns and choruses learned in Colegio Bautista. Gospel hymns are among the most useful of evangelistic helps.

Several students were discussing a religious tract, "An old man who was born twice but will die but once." "I don't see how that could be," said Nicodemus II. "That is because you haven't read that it means spiritually," said the other. The religious tract has its place at Colegio Bautista.

## They Sacrificed Chickens to Cure Their Leprosy

*The world's highest percentage of leprosy is found in the Kengtung State in Northern Burma, where Dr. Richard Buker of the Baptist mission is caring for more than 100 lepers*

THE Buker Leper Colony was just outside the city. In a pleasant grove, the lepers live in the neat, little brick houses. Driving through a wide-tree-bordered avenue, we came to a little chapel which the lepers, with some outside help, had completed. Many people were gathered for the church service. A choir of fifteen, led by a Karen Christian teacher—himself a leper—sang very acceptably. Mr. Buker preached first in Shan, then in Lahu, and finally in English to us.

In this leper colony, in addition to being treated medically, the men, women and children are taught new methods of agriculture and how to raise vegetables, paddy and fruits for their own use. They are also taught tung tree cultivation—a very profitable new crop in the Shan States. The lepers also have lessons in reading, writing, cooking and sewing. But best of all, they are taught about Christ. Many of the lepers become Christians because the Good News is sincerely preached, and because

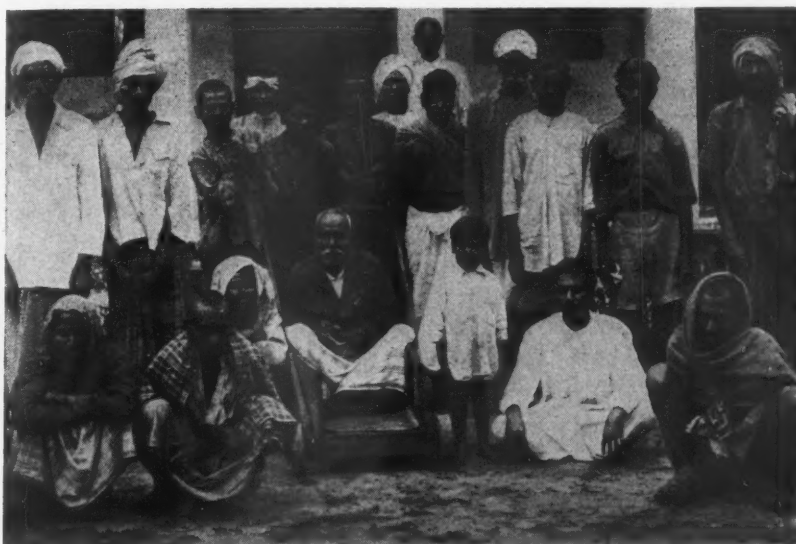
By MURIEL SMITH

they see the teachings of Jesus actually lived by the missionaries. Never before had anyone really cared enough for them to help them.

The story of Na Fu, a Lahu woman, illustrates what the leper colony has meant to so many.

When Na Fu found grey spots of leprosy on her legs, her family called in the spirit doctors. Their diagnosis was the usual one. The spirits were offended and the family must do something to pacify them. So the family sacrificed chickens, but the spots grew worse. They sacrificed more chickens, a cow, a buffalo, but Na Fu did not recover, and her husband and children caught the disease. The family was now reduced to poverty and despair.

Then they heard that leprosy was being cured in the leper colony. So they set out at once to walk there. The way was long and steep, and their legs, covered with leprous sores, almost gave out. When they reached the colony, they were ill and exhausted. A few months of treatment and good food did wonders for the family. Strength returned and they were able to help with the work in the colony. Better still, they heard of Jesus Christ. No longer need they fear the spirits. The best pupil in the Bible class was Na Fu, and she was the first to pray. None answered better in the examination for baptism. Today Na Fu is still a leper, but there is little outward sign of the



*Lepers in the Baptist Mission Leper Home at Moulmein, Burma. The old man in the improvised wheel chair cannot walk. He has been an inmate for 25 years*

disease, and her face is lovely with a great, inward happiness.

Just now there is promise of new hope for lepers in some recent discoveries. These are still in the experimental stage and have not been fully proved. Dr. Buker and some Presbyterian mission doctors in Siam, near Kengtung, have been working hard, testing them. It seems that the adrenal glands secrete material which helps the body to fight leprosy germs. One of the common foods in this area is a tuber called colocasia which has been found to affect these glands so that they cannot secrete the necessary fluid. Therefore, one of the tasks of the missionaries in this region is to induce the people to stop eating colocasia. It has been found, also, that an injection of diphtheria toxoid stimulates this gland to greater activity, and some lepers treated in this way have shown great improvement.

In the absence on furlough of Dr. Richard Buker, his twin brother, Rev. Raymond Buker, now supervises eight other leper colonies in Kengtung State. These together care for more than 1,000 lepers. Kengtung State has about the highest percentage of leprosy in the world.

## To the Farthest North of Home Mission Fields

At the November (1940) meeting of the Home Mission Board, Rev. Gregory Sears Morony was appointed as permanent missionary-pastor in Alaska with headquarters at Kodiak where a new church edifice was recently dedicated. (See Secretary Beers' article, "Into the Main Stream of World Affairs," in December MISSIONS.)



*Rev. and Mrs. G. S. Morony, and their two children, new missionaries to Kodiak, Alaska*

The new missionary is a native of Iola, Kansas. He obtained his college training in Leland Stanford University after which he received the M.A. and B.D. degrees from Berkeley Baptist Divinity School. He was ordained July 6, 1933, at Chico, Cal. Previous to entering the pastorate Mr. Morony was employed for a time as a civil engineer. For two years he was assistant to the pastor of the Tenth Avenue Baptist Church in Oakland, Cal. For the past five years he has been pastor of the Oak Park Baptist Church in Sacramento. Mrs. Morony received her A.B. and high school teacher's certificate from the University of California, and her M.A. in the Department of New Testament at the Berkeley Baptist Divinity School. While attending the Divinity School she served in the Oakland Christian Center and the Mexican Sunday School and Mission. She has had experience in children's work, vacation church school and week day activities, and with women's groups.

All four Moronys sailed for Alaska in December and have taken up their residence in this "farthest north" of Northern Baptist home mission fields.



*The picturesque setting of the new Baptist church at Kodiak, Alaska*



# MISSIONS

*An International Baptist Magazine*



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPHARD, *Editor*

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*Field Correspondents in Four Continents*

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No. 2

## An Unshaken Bridge of Fellowship Across the Cleavages of War

THROUGHOUT the biennial sessions of the Federal Council of Churches at Atlantic City (*see pages 84-87*), one program emphasis was dominant. The Christian churches of America denounce war. They abhor appeasement which, as President George A. Buttrick declared, meets only the concessions of war and disregards truth. They urge reconciliation, which grapples with the causes of conflict, builds on truth, and alone bridges the chasms of war and helps to secure a just and enduring peace.

In keeping with that emphasis the Council, just before adjournment, sent a message to the Christians in Germany, Italy, England, France, Japan, China, and in all other lands throughout the world. In choice brevity, noble phraseology, uplifting tone, and inspiring reassurance of Christian unity amid the shattering disintegration of war, it is perhaps unsurpassed among Federal Council messages.

TO OUR BROTHERS IN CHRIST  
IN ALL LANDS THROUGHOUT THE WORLD

### *Affectionate Greetings:*

In this hour of confusion and strife we rejoice that neither distance, nor language, nor race, nor national

loyalty, nor conflict, nor war can separate us from the love of God, which is in Christ Jesus our Lord. However deep the cleavages that divide men, our fellowship in Christ remains unbroken through all change. We have not experienced the darkness of the night that has fallen upon many of you; and we cannot therefore fully comprehend the depth of your anguish. We solemnly pledge to you our loyal fellowship of prayer for you. With you, we gather at the foot of the Cross, that there we may learn how suffering may transcend tragedy and be used of God to draw a sinful world unto Himself. May the peace of God keep you in all quietness and confidence of His Grace.

Unfortunately that message, so beautiful, sympathetic, and reassuring, will be of little comfort and value to the Christians of war ravaged Europe and of war devastated Asia, unless American Christians fulfill its pledge of loyal fellowship in prayer, and support it by an enlargement of their relief contributions as a tangible expression of their concern.

There is still an honest and sincere difference of opinion among some Northern Baptists over their Convention's affiliation with the Federal Council of Churches. Yet even they will agree that in the endorsement and the fulfillment of such a message, every Baptist from Maine to California can and should concur.

## President Roosevelt Sets an Example for Church Pulpit Committees

PRESIDENT ROOSEVELT'S invitation to General John J. Pershing to serve as U. S. Ambassador to France and, on the General's declination, his appointment of Admiral William D. Leahy to that post, ought to be brought to the attention of every Baptist pulpit committee. General Pershing is 80 years old, in good health and with mental vigor unimpaired. By reason of long experience in France, America's World War General would have been an acceptable Ambassador during the period of terrific readjustment that lies ahead. He would gladly have accepted appointment, but his conservative physicians vetoed it. Admiral Leahy is 65 years old, precisely the scheduled age of retirement in the Northern Baptist Convention. Such choices by the President ought to make every pulpit Baptist committee feel ashamed when-

ever a low age limit is arbitrarily fixed in the choice of a new pastor. If a man of 80 or of 65 can safely be entrusted to guide the relationships of the American people with the people of France during what may conceivably be the most critical period in European history since the French Revolution, certainly a man of 60 and over can safely be entrusted with the spiritual guidance of a Baptist church during the critical years in American Christianity that now loom on the horizon. In the leadership of the Christian church as well as in international affairs these are days when humanity can ill afford to dispense with the sound judgment, constructive wisdom, and steadiness of maturity.

### The Barbarian Ugliness of Western Civilization as Seen by a Hindu Editor in India

AS A conflict among civilized nations and so-called Christian peoples, the war in Europe is having a devastating effect on public opinion in non-Christian lands. The Christian missionary, as in 1914-1918, must again become an expert in apologetics in his efforts to explain to his native constituency how it can happen that nations that have been sending Bibles and missionaries and the Christian gospel to one part of the world, can at the same time in another part indulge in mass slaughter of fellow Christians.

One of the most striking reactions to this inconsistency appeared recently in an editorial in *The Amrita Bazar Patrika*, a weekly Hindu newspaper. Says the editor of this Hindu periodical published in Calcutta:

Consider the moral aspects of the war. Its hideous features are manifest to all. Independent numerous states have vanished. Others are acutely anxious. Civilian populations are living in a state of constant anxiety. Children are staying in the countryside far away from their parents in the cities. Roars of enemy airplanes are subjecting innocent people to the severest mental and physical strain. We need say nothing about indiscriminate bombings, sinkings of ships, and the loss of human lives when thousands of airplanes attack one another and rain death on countless non-combatants.

This is Western civilization! Has it not been revealed to us in all its ugliness? And yet these Westerners have applauded their civilization and have considered us Indians as no better than semi-civilized barbarians. If it is civilization to kill hundreds of

thousands of innocent men, women, and children, then may God save us in India from the baneful influence of such a civilization!

At the moment the belligerents are thinking neither of present repercussions of the war nor of its ultimate implications. They are out to crush each other. Europe's malady is too deep-rooted. It can only be cured by a genuine change of heart among the nations. But will that change of heart come before it is too late?

There is deep, unutterable pathos in the final paragraph. There is also profound, penetrating irony in that the emphasis on a change of heart comes from the editor of a Hindu paper and not from the presumably Christian editors of newspapers in Berlin, Rome, London or in a thousand other cities in so-called Christian lands, which boast of their civilization and which nevertheless give sickening evidence of the reality of their own barbarianism.

### The Menace of Race Prejudice to American Democracy

TO WHAT extent race prejudice accounts for the spread of subversive groups in the United States is doubtless impossible to analyze. That it is an important factor must be apparent. A current issue of *The Federal Council Bulletin* reports a despicably un-American, not to mention un-Christian, procedure by a large New York financial institution. Seven Negro young men were in its employ as messengers. An influential white man wanted his son to learn the business by beginning as a messenger. *That was just too bad for the Negro messengers* because unfortunately the young white man could not associate with them. So the Negroes were discharged!

Why should Americans or the Dies Committee in Washington be surprised if these seven Negro young men eventually became communists or joined some other so-called subversive group in America? The struggle of young people today to find their rightful place in the world is hard enough without adding to its hardship the severe and almost insurmountable obstacle of race prejudice. In Germany those whom the nazis regard as an inferior race are herded in medieval ghettos. In the South they are lynched or thrown into prison for life. Who today remembers the Scottsboro boys? In the North we are

perhaps less brutal. We merely throw the Negroes out into the street and then Congress appropriates millions of taxpayers' money to a committee to hunt down subversive activities.

In our rightful concern over the suppression of democracy abroad and its threat to democracy here, let us not forget that the foundations of American democracy are in danger of being destroyed by our undemocratic and un-Christian treatment of people whose ancestry or the color of whose skin happens to differ from our own.

Democracy cannot survive elsewhere if it is undermined here.

## Editorial ♦ Comment

♦ In a single short sentence in his remarkable book, *What Has Happened to Europe?*, Mr. Geoffrey T. Garratt summarizes the basic cause of all the misery, upheaval, war and revolution of the past 25 years. "In August, 1914, life suddenly became very cheap, and it has never regained its value." Seldom has a more profound truth been expressed in so few words. The book is published by Bobbs-Merrill and was reviewed on page 612 in December issue.

♦ The statement, *American Christianity in Time of War*, published in full on pages 103-106, is one of the most serious declarations ever issued by the Federal Council of Churches. It should be read carefully, and with thoughtful discernment. It could well be made the basis of a Sunday sermon or a mid-week talk or a discussion topic in some adult or youth group. How realistically it applies to the present world crisis will become evident to all who read it.

♦ The gift of the Belgian Government of its magnificent building at the New York World's Fair to Virginia Union University, a college maintained by Northern Baptists for Negroes in the South, would in ordinary times be rightly regarded as a grand gesture in international harmony and interracial fellowship. But in times like these such a gift, coming from a nation that has lost its freedom and lies prostrate under the heel of a conqueror, is thrilling and inspiring evidence that good will, generosity, hope, and friendliness cannot be conquered by war. They are the unconquerable realities of the eternal spirit of man. The transfer of half of the building and its re-erection on the Negro college campus in Richmond is assured, as Mr. S. E. Henning reports in his article on pages 80-82. Whether the remaining half is to be similarly transferred, or junked, depends on what American

Baptists do about it. Mr. Henning's article is like a ray of sunshine piercing through a dark, terrifying sky. Use your imagination and act on that impulse.

♦ Secretary G. Pitt Beers deserves hearty congratulations for a high honor conferred on him in December. At their separate meetings in Atlantic City, the Home Missions Council and the Council of Women for Home Missions voted to merge into the unified Home Missions Council of North America. They elected Dr. Beers unanimously as its first President. Denominational vainglory is as unseemly as individual boastfulness. Nevertheless, Northern Baptists may justly feel proud that one of their own leaders should have been chosen to head this new interdenominational organization.

## THE GREAT DELUSION

Number 78

### A TOAST TO THE BRITISH NAVY!

READERS of American newspapers must have rubbed their eyes in astonishment when they read recently an American liquor importer's full page advertisement carrying the following headline:

THE BRITISH NAVY IS STILL MISTRESS OF THE SEAS AND THE MALT WHISKIES IN ———'S SCOTCH ARE STILL BEING VOYAGED IN CASKS, 30,000 MILES AROUND THE WORLD TO MELLOW

And the advertisement stated that "besieged, beleaguered, embattled, but undismayed Britain, with the aid of the British Navy, delivers the goods."

For many years this Scotch whiskey distiller shipped his product in casks 30,000 miles around the world because the rolling of the casks on the long voyage added something to the whiskey flavor. Under the protection of the British Navy this long voyaging continues. Here is the advertising climax:

*Let us drink a toast to the British Navy under whose protection we are assured a continuous flow of our whiskey from across the Atlantic.*

Once again the liquor traffic shows its disregard of all public sentiment, sympathy, and good taste. In Britain's hour of need, when the British Navy is operating day and night to prevent a nazi invasion and, as many Americans believe, to serve as America's front line of defense, the liquor traffic has the effrontery to hail the Navy only as the protective guarantee for an uninterrupted flow of Scotch whiskey to American drinkers.





# THE LIBRARY

*Reviews of Current Books and  
Announcements by Publishers*



**Christianity and Power Politics**, by REINHOLD NIEBUHR, is a collection of 16 addresses and essays delivered and published at various times during the past four years relating to various aspects of the present world situation. It is stimulating reading particularly because the reader will heartily agree and vigorously disagree with many of the author's positions. He discredits pacifism as "the creed of only a small minority in any nation" and which in America has emerged out of the pacifists' "uneasy conscience over their hysteria in the last war." Although not directly urging American intervention in the present war, he intimates its alleged inevitability in that "in every political situation it is necessary to achieve justice by resisting pride and power." He deplores what he regards as an American Christian dogma "that any kind of peace is better than war. This always means in the end that tyranny is preferred to war." So he condemns the American church conference at Philadelphia last winter for having urged upon Europe a negotiated peace. (See *MISSIONS*, April 1940, page 224.) Such a peace, Dr. Niebuhr with evident omniscience asserts, "would have been merely an easy Nazi victory." He is on much surer ground when he explains modern dictatorships as the result of decadent social forces in a very sick society. "The sickness of that society is the sickness of sin; and if a word of God is to be spoken in such an hour as this let it be the woe of Christ upon his Jerusalem, or the prophecy of judgment of an Amos or a Jeremiah upon their civiliza-

tion." Not all of the book is in cynical vein, for he reaches lofty heights of insight when he declares that the truest interpretations of the Christian faith come in moments of history when civilizations crumble and God humbles human arrogance. (Charles Scribner's Sons; 226 pages; \$2.00.)

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**Can Christianity Save Civilization?**, by WALTER MARSHALL HORTON, is a prophetic message of hope for our dying civilization. That hope lies in "a creative Spirit: the Spirit of Christ, which is the Spirit of God, which is the Spirit of universal, unmerited, utterly generous and sacrificial Love." The author reviews the experience of various civilizations and religions and follows their fortunes through the centuries. He discovers that time and again various civilizations, some of them almost on their deathbed, have been saved by the creative power of religion. If civilization has been saved before by

religion, why is it not possible again? This is a reasonable question. However, he is a realist when dealing with religion and civilization, for religion can be an opiate as well as a creative spirit. As "an opiate," as "an infallible rule" or as "an inflexible code," Christianity is powerless to perform any saving miracle. As a creative spirit let loose in the world, a religion "whose vitalizing center would still be found in the Eternal Christ," it could save both Christianity and civilization. For Christianity as it now is needs to be saved as well as civilization. The author thinks that civilization "neither can be saved, nor should be saved. But there is still time to build a civilization that is worth saving and having. But it must be a "transformation of civilization at its heart." (Harper & Brothers; 271 pages; \$2.00.)

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**I have seen God do it**, by SHERWOOD EDDY, is a typically Sherwood Eddy book, reflecting his unbounded faith, his dynamic personality, his wealth of experience in Orient and Occident, his wide acquaintance, his deep personal religious outlook, and his social passion. The larger part of the book describes the lives and work of some of those who have made spiritual contributions to their day and age in America, Great Britain, Czechoslovakia, Russia, China, India, Japan and the Philippines. This great wealth of testimony, which is often dramatic in the telling, gives evidence of God's creative spirit of love at work in His world. With consummate skill the author shows his characters against the backgrounds of

## These Shared His Cross

By EDWIN MCNEILL POTEAT

Many readers will recall Dr. Poteat's earlier book, *These Shared His Passion*, which Dr. George Buttrick described, in his 1940 list of Books for Lenten Reading, as "Searching studies, in glowing words, of the 'inside' characters of the Passion Week."

Dr. Poteat's new book deals with the characters who witnessed the Cross, and whose attitudes and actions were judged by it. Penetrating character analysis, dramatic recreation of stirring events, and a superb commentary on the meaning of the Cross to each of the witnesses — these make this book outstanding. \$1.75

HARPER & BROTHERS

social, economic, and political evils. These men do not move around in a world of their own. They are persons who see the evils in society of which they are a part. But they see more than the wrongs; they have courage to let God's spirit work through them. The impact of these men for good in their world is tremendous. God is seen at work even in war torn Europe. Just as "Jesus in Nazareth could do no mighty work because of their unbelief"—so Dr. Eddy concludes that "without abrogating man's freedom, God himself can accomplish no adequate transformation in the unjust status quo which we call 'peace,' because of our blind greed." God needs consecrated and unselfish lives through which he can work. (Harper & Brothers; 231 pages; \$2.00.)

• • •

*Doctor in Arabia*, by PAUL W. HARRISON, M.D., deals with the history and background of the people of Oman, a territory once under the control of the Portuguese government. Although people from many countries have come to Oman, they have been absorbed into the Arabian race. The poverty of the people makes it impossible to pay for medication or hospitalization. On more than one occasion the death of a poor patient jeopardized the life of Dr. Harrison. The volume is full of interesting and informing material, and presents a strong plea for an aggressive missionary advance. As a gripping, thrilling, and inspiring story of medical missionary service under primitive conditions, it is unsurpassed. (John Day; 303 pages; \$3.)

• • •

*Test Tubes and Dragon Scales*, by GEORGE C. BASIL, M.D., and ELIZABETH F. LEWIS, relates the experiences of a medical missionary in Chungking, China. Through the centuries the Chinese



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native doctors had discovered an amazing number of truths about anatomy, though their religion forbade any scientific study through dissection. Many discoveries of modern medicine were once the secret of the native doctors. Animistic religion, however, with its accumulation of fears and superstitions complicated this knowledge and prevented its development and practical use. Dr. Basil was forced to face these beliefs and carry on his ministry of healing in the presence of exceedingly unfavorable conditions. The story of his triumph is another justification for missionary endeavor. (John C. Winston; 316 pages; \$2.50.)

• • •

*Instincts and Religion*, by GEORGE B. CUTTEN, President of Colgate University, sets forth the relation between religion and the basic instincts in man. The author believes that man must be known as he is, if he is to be effectively reached by religion. "Man is body as well as mind and if religion is to minister to him it must take account of both factors." Hence modern theology in becoming rationalistic does not minister to the whole of man, but only to his intellect. Intellectual assent alone never furnishes any real motive power. The parables of Jesus were effective and appealing because "each one touched an instinct" and "the point of appeal was so simple and direct that no one missed it." The intellect alone "has entirely annihilated the dramatic." The author states that "instincts are simply raw material, which can be manufactured into sin or sanctity, evil or good, according to the use which is made of them in relation to the whole scheme of one's life." Thus religion, to be effective, must reach and make use of these fundamental urges in man. (Harper & Brothers; 154 pages; \$1.50.)

*The Bible of the World*, edited by ROBERT O. BALLOU, with the collaboration of FRIEDRICH SPIEGELBERG and HORACE J. FRIESS, is an imposing substantial book of narratives, philosophical literature, and poetry carefully compiled from the sacred writings of the world's eight great religions—Hinduism, Buddhism, Zoroastrianism, Taoism, Confucianism, Mohammedanism, Judaism, and Christianity. It is a magnificent source book in the study of comparative religion and a monumental volume of sacred literature. Between its two covers is included the most remarkable collection of religious literature ever published. The editors say that in its preparation they examined more than a thousand books. The selections have been made with a view to avoiding repetitions. In the New Testament, however, even if more than one gospel narrates the same experience in the life of Jesus, all are printed. Most original and useful for reference is the separate section of 52 pages into which the editors have combined "The Sermons and Sayings of Jesus." There are selections from both Old Testament and New Testament Apocryphal books, including "A Description of Jesus," as given in a Letter from Lentulus and included in the New Testament Apocrypha. The editors suggest the purpose of producing this book, to make available to the modern man an answer to his question, "These profoundly felt religions have influenced all mankind. What have they that will help me in my own search for revelation of eternal truth?" Naturally the devout Christian will claim that for him the New Testament furnishes the complete and final answer. On the other hand, even the devout Christian needs a sense of appreciation of what the prophets and disciples of other faiths have felt and ex-

pressed in their search for God. To the development of such an appreciation this superb volume will make a notable contribution. (Viking Press; 1,415 pages; \$5.00.)

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*The Norwegian Baptists in America*, by P. STIANSEN, a member of the faculty of Northern Baptist Seminary, presents a graphic story of the origin and development

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#### Books Received

- George W. Truett* (New popular edition), by POWHATAN W. JAMES, Macmillan, 277 pp., \$1.
- South of the Matterhorn*, by DANIEL M. ROBINS, Revell, 276 pp., \$2.
- Life Has No Ceiling*, by F. T. CARTWRIGHT, Friendship, 151 pp., \$1.
- Tests and Triumphs of Armenians in Turkey and Macedonia*, by JENSINE O. PETERS, Zondervan, 95 pp., \$1.
- Climbing*, by ROSALIND GOFORTH, Zondervan, 216 pp., \$1.50.
- Way Away Tales*, by E. N. HARRIS, Judson Press, 142 pp., \$2.
- How Came the Bible?*, EDGAR J. GOOD-SPEED, Abingdon-Cokesbury, 148 pp., \$1.50.
- The Mystery of Mar Saba*, by J. H. HUNTER, Evangelical Publishers, 414 pp.
- Is The Kingdom of God Realism?*, by E. STANLEY JONES, Abingdon-Cokesbury, 284 pp., \$2.
- Christianity*, by HARRIS F. RALL, Scribners, 363 pp., \$2.50.
- The World's Need of Christ*, by Charles A. Ellwood, Abingdon-Cokesbury, 237 pages, \$2.
- Bold To Say*, by Austin Pardue, Scribners, 177 pages, \$1.75.

of Norwegian Baptist activities in the United States. The work began with the conversion and baptism of Hans Valder, in Illinois, in 1842. Sturdy and self-forgetful pioneers, such as Myrland, Larsen, Sunth, and Modahl, continued the ministry, serving mightily for God among their kinsmen. Nor were they spared hardship and petty persecution from some of their own countrymen. Theirs was, as the author says, a "holy zeal for the promotion of the Kingdom of God and for the salvation of souls." The book is a valuable addition to the literature on Baptist History in America. (Print Shop, Wheaton, Ill., 343 pages, \$2.50.)

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*A Book of Protestant Saints*, by ERNEST GORDON, consists of brief biographies of four groups of individuals, namely, Men who remade the church, Nineteenth-century evangelical philanthropists, Prison workers, and Evangelical missionaries. The author gathered facts for his material from untranslated French, German, and Scandinavian sources. Most of the names presented are unfamiliar to American readers. (Zondervan; 190 pages; \$1.50.)

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*George Whitefield, The Matchless Soul Winner*, by EDWIN NOAH HARDY, is a life portrait of one of the world's greatest soul winners, in action. Whitefield died in the 56th year of his life, having literally burned himself out for God. He brought the gospel to the crowds. The public square or some vacant lot was his cathedral. He refused to be governed by creeds and dogmas, but followed religiously the guiding of the Holy Spirit. It is this picture of a man pouring out his life for the Kingdom of God, that the author has admirably and skillfully painted. (American Tract Society; 298 pages; \$1.50.)



NOTE.—*This should be read carefully and thoughtfully. If you have not time to read now, lay it aside, but do not neglect to read it later.*—ED.

## AMERICAN CHRISTIANITY IN TIME OF WAR

*A statement adopted by the Federal Council at its recent meeting in Atlantic City (see pages 84–87), and recommended to the churches of the United States*

IT IS in time of war that the churches face their most difficult task. It is then that human and demonic forces operate most violently to divide mankind and to impair that spirit of universal brotherhood and of charity which is of the essence of Christianity. To maintain spiritual unity in the face of such disruptive forces becomes a paramount task of the churches. It is with the hope of aiding in this task that we make this statement.

### I

Let us first recognize that the attainment of spiritual unity does not require Christians to be in complete agreement as to temporal problems. Seldom, if ever, do political and economic issues present a contrast between the perfectly right and the wholly wrong. For this reason we must not identify the Church of Christ with any temporal cause. But Christian citizens and Christian groups are inescapably a part of the world. They cannot be immobilized by the lack of any perfect course of human action. Indeed, circumstances are often such that inaction is as determinative as is action. They must, therefore, conform their daily conduct to their judgment of relative good and relative evil. Because such judgments are human and predicated upon imperfect and different understandings of the facts, it follows that Christians will often be in disagreement with each other in their appraisal of current problems and in their judgment as to solution.

Such differences are inevitable. But it is not inevitable that Christians should thereby be estranged or that Christ's Church on earth should thereby be rent asunder. Christ's command to love one's enemies implicitly recognizes on the one hand the persistence of human disagreements, and on the other hand that these are compatible with that love and sympathy which should surmount all differences and bind together those who have a like consciousness of sin and a like hope of redemption.

### II

The spiritual unity which Christ enjoined is promoted by a humble recognition by each of a share

of responsibility for the evils that have fallen upon us. If evil is today rampant, this has a cause. Men will always differ in their appraisal of specific causes and in their apportionment of responsibility. It is certain, however, that none of us is guiltless and we who are Americans recognize that a great burden must rest upon us. "For unto whomsoever much is given, of him shall be much required." During the period preceding, and formative of, the present wars, our nation possessed great power and influence. Through our action or non-action we exerted a profound influence upon the course of world events. That course has generated widespread unrest, violence and disaster. We have fallen far short of what was required.

It is no excuse to say that we were blind, or that we ourselves preferred peace. Our blindness was not an affliction from without, but a result of our smug complacency and narrow selfishness. And to profess a love for peace is no great virtue in those who control so disproportionate a share of the world's wealth that to retain it is their principal concern. "Peace," which means merely an undisturbed exploitation of power and privilege, is not a true peace. To seek, through power, to maintain a *status quo* of inequality and injustice may be no less evil than to invoke force to change it.

### III

The fact that we share responsibility for the present world situation does not, however, require us to condone its evil manifestations. It is true that whenever violence is used to effect change, this involves excesses and, usually, a rejection of the good, as well as the evil, in the system that precedes it. But the fact that this sequence may be traditional and predictable does not mean that Christians should be supine when it impends. We must oppose the wreaking of vengeance upon the innocent and the subjection to cruel and inhuman treatment of those who are weak. We must proclaim and seek application of the truth that all men are equal in the eyes of God and should not be discriminated against by man on the ground of race, religion or class. We must reject any system which would deny to men liberty of con-

science and the enjoyment of natural rights or which would inculcate the doctrines of atheism.

We are not in agreement as to the course of action which Christians should take to resist and overcome the evils which they see. Some of us feel that force should now be used in an effort to overthrow those political leaders who most exemplify the evils of which we speak. To others of us such a resort to violence seems conscientiously objectionable, or unwise as creative of more evil. We respect such honest differences, recognizing that they are inevitable whenever Christians face issues so interwoven with human frailties that there is no perfect course of action.

#### IV

We also agree that whatever be our course of practical conduct, it will not, in the long run, be productive of good unless it also leads men to sympathetic understanding of each other. International problems are not inherently insoluble. But they become such whenever dealt with by men whose judgments are warped by hatred of their fellows, who are puffed up by a sense of their own self-righteousness and who feel that the noblest end which their lives can serve is to enhance the relative power of their particular nation, race or class. It is in time of war, and alarms of war, that such hatreds, hypocrisies and false deifications become most intense. The present is thus a time when to prevent such evils becomes a primary task of the churches.

1. Let us abstain from all hatred of our fellowmen. Evil we must seek to resist and to overcome. But this need not involve hatred of any human being.

In time of war such detachment is peculiarly difficult to achieve. For it is through a common hatred of some person or people that men are most readily unified for the hard tasks of war. It is, accordingly, such hatreds which are instinctively cultivated by those who see victory as the all important end. There occurs a suppression of such facts as redound to the credit of the enemy, and an emphasis and exaggeration of such facts as reflect discredit upon him. By processes of suggestion and of selection, public attention is concentrated upon the evil in certain persons or peoples until they seem to be the very embodiment of evil and a proper object of emotional hatred.

This is part of the insidious technique of war. Christians must not become its dupes. They must, if necessary through an act of faith, keep alive their belief in the essential dignity of every man, and, while abhorring that which is evil, they must judge not that they be not judged.

2. As the churches must set themselves against hatred, so, too, must they set themselves against

hypocrisy. When men's minds and emotions are concentrated upon evil elsewhere, it is almost inevitable that they should, by comparison, feel themselves to be righteous. Those who sacrifice for some cause can hardly avoid a sense of their own superior virtue. This leads quickly to hypocrisy which, more than any other sin, evoked the condemnation of Christ.

3. It is peculiarly necessary, in time of war, that the churches constantly reaffirm the distinction between God and State. Whenever nations are engaged in a life and death struggle their political leaders seek a loyalty which is undivided and which includes even spiritual allegiance. In order to achieve this, the State is uniformly portrayed as being an instrumentality of the divine will, perhaps, for example, to assure law and order as against wanton aggression, or to free mankind from the shackles of a selfish plutocracy. Such identity of righteousness and national self-interest has been sought by every belligerent in every war.

Christians will often feel, and at times they may rightly feel, that the cause of their nation represents the greater good or the lesser evil. They may find, in their form of society, values which transcend the selfish conceptions of sovereignty and power. They may feel that it is their duty, as Christians, to support what seems to them the greater good. But the spiritual and social gains to be expected from any national victory are never so decisive or so permanent as to justify, as an act of expediency, identifying the cause of Christ with the cause of nation. To do this would forfeit that independence of the world which is indispensable if the churches are to exert a continuing spiritual influence upon the world. Therefore, Christians must never fail to remember that all human projects are finite and prone to error, and that man's chief end is not to enhance the power or even to secure the safety of any nation. Let us not give unto Caesar a spiritual allegiance which belongs only to God.

#### V

We are united in repentance as we look to the past. We are united in anguish as we look upon the present and we are also united in hope as we look beyond.

The world is in flux, and horrible and disastrous as are the immediate incidents thereof, there will assuredly emerge the opportunity for a world order which, even though it be far from perfect, will at least be an improvement on that which preceded it.

This, it seems to us, involves a world where economic opportunity is not the legal monopoly of those national groups which through accident or prior aggression have obtained control of the bounties of nature. Possession of economic power which touches

the lives of many, is possession of a trust to be discharged with a decent regard for all whose lives are influenced by the exercise of that power. Both morality and expediency demand that our human institutions more fully reflect this principle.

It seems also to us to involve a world wherein the unit of value is not some body corporate or some personification of nation, race or class, but the individual human being. Even the least of these should be assured of certain fundamental rights, including freedom of thought, of conscience, of worship and of expression, and an opportunity for livelihood, without which intellectual and spiritual freedoms have little practical content.

The churches, as such, have not the task of devising the political mechanisms which will achieve such ends. Even were this within their competence, they could scarcely do this without seeming to identify the Kingdom of God with some imperfect structure of society. But the churches can and should create the underlying conditions indispensable to the attainment of a better international order. It is not merely for the sake of their own souls that we urge upon Christians that they be not blinded by smug complacency or concentration upon self-serving and that they abstain from hatred, hypocrisy and the deification of nation. We urge this also because statesmen are the inevitable prisoners of their environment and the welfare of posterity now depends upon the existence of a public who are tolerant and serene in their judgments, who have sympathies which are generous and broad, and who are willing that their political leaders should exercise the powers of sovereignty for ends loftier than the achievement of some immediate sectional advantage. Of all institutions, the churches are best qualified to perform this indispensable task.

## VI

If Christians are to discharge their great responsibility, they need, not only by inner meditation to purify their souls, but by acts to exemplify the dynamic quality of their faith. Specifically:

1. Let us develop and strengthen the ecumenical movement. The churches of Christ transcend nation, race and class. Let us, accordingly, preserve and make real "the unity of the spirit in the bond of peace" which is in Christ. Let us maintain fellowship with our Christian brethren in other lands despite the cleavages occasioned by war.

2. Let us continue the great task of evangelization throughout the world. *Never must we allow it to appear that the forces of conflict across the earth have rendered the Christian witness futile.* Let us give material and spiritual aid to missions orphaned by war. Let us

renew and extend our efforts to carry redemption and reconciliation to the ends of the earth.

3. Let us in the face of unprecedented human needs caused by war participate generously in works of mercy and relief. To relieve misery and distress is a paramount Christian duty. It is a duty to be performed with sympathy which is broad and not limited by prejudice against nation, race or class.

4. Let us in public and private worship keep our minds free of the passions engendered by war. To this end let our churches guard against becoming agencies for the propagation of hate or ill will. Let us earnestly pray for all our fellows, especially our brothers in warring or conquered lands, those whose acts we deplore as well as those whose Christian faith and courage are being so sorely tried. Let the gospel which we preach and practice be one of reconciliation, goodwill and understanding.

5. Let us strive to exemplify in our own lives and in the life of our nation those same social and economic principles which we assert to be indispensable to a better world order. Let us not use economic power which affects many to achieve advantages which are purely sectional or particular. Let us maintain for ourselves those civil and religious liberties which we aspire for others.

6. Let us boldly proclaim the truth as revealed to us by Christ. The exponents of hatred, hypocrisy and extreme nationalism are always vocal. By their very vociferousness they often intimidate. Often, also, they seem to have behind them the vast power of government as administered by officials who feel a responsibility for the national, as distinct from the general, welfare. Under these circumstances, to express the Christian viewpoint calls for moral courage. But we cannot expect the light of Christianity to guide the nations if it be kept under a bushel.

7. Let us look forward in creative faith to a better world order and begin now to prepare the hearts and minds of Christian people to think in terms of fair and objective dealing with all international situations. This means the will to cooperate, a willingness to contemplate mutual and cooperative pooling of national sovereignty in certain areas, a sharing of economic advantages and a learning of the techniques of substituting patient negotiation and understanding for both military and economic warfare.

## VII

The world is distraught and divided. The suffering masses cry out in anguish. Who can save them from the misery, the violent death, the starvation of body and soul which man now wreaks upon man? Is there no way of life which will unite mankind and put



an end to this constant repetition of self-torture? Rulers and potentates alone are helpless. There is but one Savior—Christ the Lord. In a world torn by hatreds and conflicting loyalties, His Church still stands and stands preeminent as the exponent of human brotherhood. It is within His fold that we find a spiritual allegiance superior to that of any state, a fellowship which transcends all boundaries and a love which binds together even those whom the world calls enemies.

At this critical juncture, the churches must be true to themselves. Let us remember, with humility but also with pride, that it is we who are the repositories of that which is unique—the God-given power to redeem mankind through the gospel of love. This present time, when the world dispairs of itself, is least of all the time for the churches to become of the world, worldly. Let them rather draw the world unto

them, knowing that as they in truth form part of Christ's Church, then they are that Tree of Life whereof the leaves serve the healing of the nations.

With the light of freedom extinguished in so many parts of the earth, and the strength of those who defend it sorely tried, let us affirm our deep spiritual fellowship with all people everywhere who love the truth that makes men free. To all these who have been brought under the heel of tyranny, with freedom of mind and conscience denied, we send our word of affection and sympathy, with the fervent hope that the hour of their deliverance draweth nigh. To all who stand bravely in defense of free institutions, which owe their deepest influence to the Christian gospel, and are a sign of man's progress according to the Divine Will, we send our loyalty and encouragement, in renewed confidence that the judgment of nations at last is with God and not with men.

## Amid the Vast Calamity of War

*A summons to Baptists in all lands around the world, whether belligerent, occupied, or neutral, to observe the annual Baptist World Alliance Sunday*

FEBRUARY 2, 1941

*Beloved Brothers and Sisters in Christ:*

Each year the first Sunday in February is designated as Baptist World Alliance Sunday. For many years our churches throughout the whole earth have then joined in common thanksgiving, prayer, and witness.

Our hearts will be more deeply stirred than ever as we observe this Sunday in 1941, and so make manifest to all men that spiritual fellowship remains unimpaired even amid the vast calamity of war.

Our souls are troubled to the depths as we contemplate the widespread and appalling suffering of today. We see that human wisdom and power are utterly insufficient to meet the situation. The root cause of the desolation and distress lies in the sin of man. Nothing offers any hope of deliverance, save a spiritual transformation. The gospel of our Lord and Saviour Jesus Christ opens for the individual and the race the only prospect of spiritual transformation.

We know these things.

Shall we not then everywhere thank God for the unique revelation of grace that frees us from despair?

Shall we not rejoice together that millions have believed, and that, in belligerent and neutral and occupied lands alike, we know ourselves citizens of "a kingdom that cannot be shaken," members of one

family because children of one Heavenly Father?

Shall we not pray for all our brethren and fellow-believers, that their faith and patience, their courage and their inward peace, may be sustained under every trial?

Shall it not be our firm resolve, God helping us, so to rededicate ourselves to the service of our Lord that our world fellowship shall be mighty to win men into such loyalty and love to Him and to one another as shall lay the foundations of enduring peace and of "a new earth wherein dwelleth righteousness"?

Be the powers of evil never so strong, they cannot match the resources of the infinite God. Rejoicing in His Sovereignty, seeking and doing His will, serving His cause in home churches and mission fields, abiding in Him, let us go forward in the firm unity of faith and hope and love. May this unity be deepened and widened through our common worship on the first Sunday of February! May God grant that this day may prove the occasion of a Pentecostal experience, and an abundant outpouring of His Holy Spirit!

Yours in Him who is with us "always, even unto the end of the world,"

JAMES H. RUSHBROOKE, *President.*  
W. O. LEWIS, *General Secretary.*

## They Called It Storehouse Sunday

*How a Cleveland church humanized its budget, paid all its bills and closed the year with a balance in its treasury*

**T**HE Glenville Baptist Church of Cleveland, Ohio, Rev. E. H. Midkiff, pastor, affords a good example of the stimulating effect of the Every Member Enlistment on the life of the church. The members became better acquainted, their interest was manifestly increased and there was a marked growth of activity.

In the Enlistment program 75 members participated actively, of whom a large proportion were young people. An exceptionally good publicity job was done and effective devices for securing attention were adopted, such as sending out notices on telegraph forms.

The Glenville experience demonstrates also the value of right procedure in connection with the church budget. The Finance Com-

By M. E. MCINTOSH

mittee drafted the local expense budget and the Christian Education and Missionary Committee prepared the budget for missions. Both were then presented and discussed in open meeting and the 275 members of the church who were present voted to adopt them.

In this way some 45 people had had a hand in making up the budgets and a fair representation of the church membership adopted them. The budget was also presented in full in the church bulletin in order that the people might examine it at leisure and talk it over in their homes.

At the Wednesday evening prayer meeting preceding Storehouse Sunday, which was the name

adopted for pledge day, the budget was "humanized." To illustrate the item of fuel and light, a boy came in carrying a bucket of coal and a candle, all lights except the candle having been turned out; workmen dressed in overalls and equipped with tools came to demonstrate the necessity for repairs; and so on throughout the various items of expense.

On Storehouse Sunday agreement cards were provided for individual pledges. The service was so arranged as to give the congregation a maximum part. A suggested scale of giving was shown on a large blackboard on the platform and time was allowed for families to talk over what they wanted to do.

All of the work was completed during the following week, and when the cards were turned in it was found that more than three times as many pledges were signed in 1940 as in 1939, and that the full budget had been subscribed. One-twelfth of the budget was raised during May, in which month there were 310 givers of record as compared with 237 givers in 1939.

A report from the Glenville Church written in December, 1940, says: "Our church came through the summer with all bills paid and \$115.00 better off than in the previous year. By the first of the year the church will have paid \$1,600.00 on its mortgage in addition to its giving for local expense and the unified budget."

### Personnel Changes

Owing to temporary ill health Dr. W. S. K. Yeaple found it impossible to assume his duties as Secretary of the Board of Education. He has, therefore, resigned from that position. Pending a final solution of the problem of finding a successor to Dr. Frank W. Paderford, the Board has appointed Dr. Newton C. Fetter as Interim Sec-



**GLENVILLE EVERY MEMBER ENLISTMENT COMMITTEE**

From left to right: Mrs. E. J. Barnhart, Chairman; Rev. Ernest H. Midkiff, Minister; Miss Vivian Hathaway, Church Secretary; George Williamson, Moderator; Miss Fannie Hillhouse, Financial Secretary; Mr. W. E. Morse, Chairman of Board of Deacons; Mr. A. A. Getzendiner, Chairman of Board of Trustees and Finance Committee; Mr. John Lipps, Member of Finance Committee

retary. For many years Dr. Fetter has served as University Pastor in Boston. (See *MISSIONS*, May, 1939, pages 266-270.) He is a graduate of Bucknell University and of the Colgate-Rochester Divinity School. Prior to his long service in Boston he was in charge of student work in Ann Arbor at the University of Michigan. The Board of Education hopes to elect a permanent Executive Secretary at its May meeting.

In the meantime a new field of service has opened to Dr. Yeaple. For the year 1941 he will serve the Council on Finance and Promotion as Secretary of the Stewardship Department, which has had no secretary for several years. In announcing this appointment General Director Earl Frederick Adams emphasized the fact that Dr. Yeaple's experience and special study in stewardship particularly qualified him for this position.

### Receipts Up Again

The last report of receipts on the Unified Budget, to be issued by the Council on Finance and Promotion for the calendar year 1940, will make a favorable showing. This report is made as of December 15, and shows an increase in receipts of approximately 4.5%. Ten states were down for the month, but the majority showed an encouraging margin on the right side. Pennsylvania and Massachusetts each recorded a gain of more than \$2,500 and Ohio came next with \$1,458. Other states that reported increases of over \$1,000 were Kansas and Nebraska. So far this year every monthly report except one has shown an advance in Unified Budget receipts. Although the percentage of increase has been small, it is to be borne in mind that the denomination has also given substantial sums for World Relief. At the same time, this is the season for issuing what the weather man calls cautionary signals. If we are

to keep our giving, and therefore our work, at the level of growth, the period from January to May will require particular attention.

### Praise and Criticism of the Fall Conferences

The final meeting in the series of 130 Fall Conferences for Northern Baptist Church Officers was held in Youngstown, Ohio, on December 11th. The Fall Conferences have, to an unusual degree, stirred local church discussion of denominational affairs. Reports have been received from every conference. Typical of many was the message from Boston:

Most representative gathering of ministers and laity that I have witnessed at any meeting of Boston Baptists in recent years. This is just what we need. Why couldn't this be repeated another fall to good advantage?

In some areas the proportion of churches represented was disappointing. Reasons for non-participation ranged from indifference to a flu epidemic and the weather. Yet in some sections where the weather was very bad and the delegates had to travel long distances, the conferences were particularly good. Where there was criticism it was most frequently directed at the afternoon group meetings, which were of varying interest depending largely upon the ability of delegates to leave their work during the afternoon. Naturally, there were differences

of opinion regarding the questions proposed for discussion. In the main, however, there was a definite tendency to focus attention upon really vital things.

The information gathered regarding these conferences will be carefully studied in making plans for another year. Of special significance was the emphatic approval expressed by lay delegates, and the frequent statement that some such plan should be continued as a means of keeping the local churches in touch with the denomination as a whole.

### A Truly Christian Home for Chinese Boys

The beautiful environment of the new Chung Mei Home (Baptist orphanage for Chinese boys), in El Cerrito, Cal., has not overshadowed the spiritual elements that have made Chung Mei a Christian home in very truth.

Every morning a brief worship service is held in the home. Every Sunday morning a truck and a bus convey the boys to Sunday school at the First Baptist Church of Berkeley. Every Sunday evening an inspirational vesper service is held in the home. Of the boys who live in the home, 20 were baptized on Easter Sunday, 1940.

Chung Mei boys not only have a part in the religious life of their community, they also have achieved splendid records in scholarship in the local public schools—grammar, junior high and



*The new Chung Mei Home for Chinese Boys in El Cerrito, Cal.*



high school. Several have distinguished themselves as athletes. The Chung Mei football team has been unbeaten during four out of the last five years.

After leaving the home many of the boys obtain school jobs and continue their education in high school or college. At the present time 24 are in high school and seven in college or university. Several are in active Christian service.

### New Motion Pictures

For use in Baptist churches several new 16 mm. silent motion pictures are offered. The subjects are:

CHILDREN OF AFRICA.....Two reels  
A DAY IN AN AFRICAN  
VILLAGE.....Two reels  
CONGO SEMINARY.....One reel  
WHAT A MISSIONARY DOES  
IN AFRICA.....Three reels  
CHAFF—A color film dealing with the migrant

problem.....Two reels  
OPEN DOORS—A picture of New York's Chinatown.....Two reels  
IN CHINESE WAR ZONES...One reel

Rental prices range from \$1.25 for the one reel pictures to \$4.00 for the natural color film CHAFF.

These motion pictures may be ordered from the Council on Finance and Promotion, 152 Madison Avenue, New York, N. Y.



## THEY SERVED THEIR DAY AND GENERATION

### M. D. Eubank, M.D.

Dr. M. D. Eubank who died in Kansas City, Mo., December 5, 1940, was a veteran missionary with a background of long and varied experience.



M. D. Eubank, M.D.

He was one of three men who stood for an educational program for Baptist mission work which finally resulted in a complete change in educational policy. As a result of this movement, there now exist such institutions as the University of Shanghai. As a missionary he took part in several lines of work—medical, educational and evangelistic.

In 1935 he revisited China. It was 20 years after his retirement as a foreign missionary, and many were the changes he noted. He went to East China, the scene of his early labors, and also to West China. On this journey he traveled 2,000 miles by airplane.

He was born on August 30, 1862, in Winchester, Kentucky, and spent his youth in that state and in Missouri. He completed his collegiate work at William Jewell College in 1891, and took his M.D. from Marion Simms Medical College two years later. For a year and a half he studied at the Divinity School of Chicago University, and then continued his medical work at Northwest Medical School. In 1899 he received an appointment as missionary and went to Hangchow, China.

Returning to America in 1906 on his first furlough, he organized a party of 14 people whom he conducted on a tour of Baptist mission fields. In 1910 he returned to China where he remained in active work until called home to enter general denominational work in 1915. Since that time he has rendered an outstanding service. For many years he served as Director of Promotion for Missouri and Field Representative of the Council on Finance and Promotion.

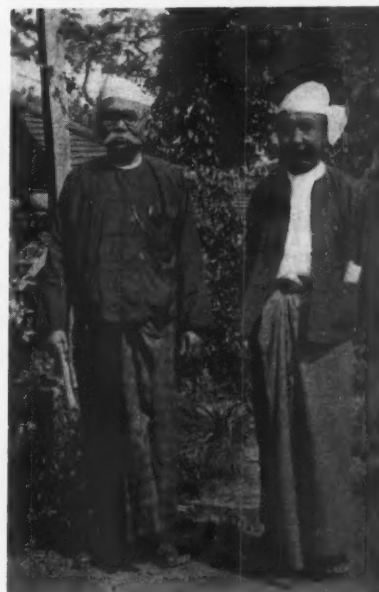
In his death the denomination and the missionary enterprise has lost an indefatigable worker, a great missionary, and a noble servant of Christ.

### Death of Thra San Baw

Thra San Baw, an outstanding Christian leader of Burma, died September 18, 1940. He was born September 9, 1878, studied in the Tharrawaddy school under Miss Higby, 1893-98, became a teacher in 1900, and Headmaster in 1901. He was elected a member of the Legislative Council, 1923-26, received the Kaiser-

i-Hind gold medal in 1925 and was made an Officer of the Order of the British Empire in 1932.

With a car, I drove a load of Karens to Tharrawaddy to attend the funeral. Karens had come from every possible quarter and the chapel was full. It was a great tribute to a noble life. With San Baw's passing I feel that a giant



Thra San Baw and his son-in-law

tree has crashed to earth, a tree that had been for many years a landmark and a guide for more than the Karens. He covered school and field and many other activities. His physical perseverance and moral persistence has been remarkable. Any ordinary man would have succumbed long ago. It remains for others to carry on.—C. E. Chaney, Rangoon, Burma.

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Women's American Baptist Foreign Mission Society*

**H**OW quickly we associate our thoughts of the Dark Continent with black magic! Stories have featured it, lecturers have told of it, until we have come to regard it almost as a synonym for the life of the native African. There is another kind of magic, however, that the world at large sometimes overlooks. It is the magic brought to Africa by the white man—the magic of freedom from fear and superstition, of healing, of education, and training, of the knowledge of a God of Love—a white light burning through dark shadows and revealing a new Way of Life. All these have been given the African by Christian missionaries, and where their influence has permeated a community, black magic has been changed to white. Magic, too, is the speed with which such transformation has taken place. Rarely have whole peoples adopted a new way of life in the short space of a generation or two, as they have in Africa.

One of the earliest of these transformers of the Dark Continent was Dr. Catherine Mabie who first sailed for the Congo in 1898. Primitive, to say the least, were the accommodations and the equipment that awaited this consecrated young doctor. In a tiny, two-room, corrugated tin "hospital" she performed difficult operations, dispensed medicines and began her battle against tropical diseases with an educational program of prevention. On her many trips into surrounding villages she carried, along with medicine for the body, healing for souls deep in ignorance and fear, and she has seen, in her lifetime, the remaking of a people—a change so drastic that the first generation descendants of witch

## White Magic

By MARY EDITH AREY

doctors, those exponents of black magic, are sitting now with trained eyes before microscopes in laboratories and hospitals. White magic, indeed, wrought through the power of a Christian gospel, portrayed and disseminated through the devoted lives of Christian missionaries!

In 1911 Dr. Mabie was asked to join the staff of the Union Congo Evangelical Training Institution at Kimpese, a training school where native preachers, teachers and leaders come, with their wives and children, for a three-year term. It is in every sense a family school. Each family has its own house-keeping arrangements and its own garden plot on which it raises its food supply, learning, in the process, the best methods of gardening to be applied later on in the

home village. While the men attend their classes, the women learn child care, hygiene, Bible-story-telling, sewing—in a word, practical knowledge that will enable them to help their husbands as they go back into communities to set up model Christian homes. Last year 100 men and 85 women were registered.

In addition to her duties in the school, Dr. Mabie has pioneered in establishing prenatal and baby clinics. She and her assistants examine over 100 babies under three years of age once a week, and thanks to this regular and careful check-up, almost never does a child in this group die. The mothers are instructed in the prevention of sleeping sickness, smallpox and tuberculosis, as well as in their duties and privileges as Christian members of a church and community.

In the midst of her busy life, Dr. Mabie has found time to pioneer along still another line, that of translating. With the assistance of Timiotio Vingadia, a fine native young man, whom she has trained, she has translated books of physiology and hygiene, and has taken great interest in setting down in the native tongue several Bible stories.

As we sketch thus briefly her activities, we do not wonder that in 1933 the Belgian government honored her with the award of La Croix de Chevalier de l'ordre Royal du Lion. But her reward is not in medals. Her reward is in the Christian communities that have grown up around Kimpese and in the men and women who are the trained leaders in those villages; in the healthy bodies of children; in the realization that she has made available the knowledge of hy-



*Dr. Catherine L. Mabie examining a patient in the infirmary at Kimpese, Belgian Congo*

giene, sanitation and prevention of dread tropical diseases; and in the satisfaction of having given over her life to "the making over of a social system and the redemption of a community."

Now she is retiring. She wrote in a recent letter, "If only I could see another woman doctor coming to take my place, I should rejoice greatly." What shall our answer be?

Out of the 60th Anniversary of Protestant Missions in the Congo came the earnest request for more missionaries and native workers. The Woman's American Baptist Foreign Mission Society plans, as a part of the celebration of its 70th Anniversary, to send a new missionary to Africa. The Society will do this through the help of friends who will pay tribute to the life work of Dr. Mabie by their gifts toward the support of her successor. Congo needs Christ now more desperately than ever before. Will you help to light a 70th Anniversary birthday candle, that white magic may be carried to the Congo, through the life of a new missionary?

### *Concerning Healthful Living*

Dr. Mabie writes from Kimpese: "When I left Banza Manteke to engage in the new educational project here, I knew it meant giving up a general hospital practice and devoting myself chiefly to preventive measures, to teaching the family units we were planting out in the districts everywhere how to avoid many illnesses and how to care for those with less serious ailments, to combat fetishism and belief in charms, by an understanding of the causes of their common sicknesses. It appealed to me and still appeals as more profitable than just running folk through a hospital time after time. . . . Anyhow, that's what I have been putting my back into for nearly 30



*Lubelu Marie*

years and I sometimes think perhaps I have made a small dent in the dense ignorance concerning healthful living."

Read the story of one of these "family units" in which the power of the Kimpese School has shaped lives which have been a continuing source of Christian leadership to the Congo.

### *Lubelu Marie*

While Mama Viluvilu and Tata Mukoko were attending the Training School at Kimpese in 1914, a baby girl was born to them. How they did praise the Lord for this fine healthy girl, for they were very much alone in this world! Most of their relatives had disowned them. Why? Because Viluvilu and Mukoko had accepted Christ as their Savior and were following His calling for Tata to

become a pastor. They both were determined that their daughter should have every advantage of this new teaching in child care which their white teachers were bringing them at the School.

Contrary to the custom of stuffing food down a baby's throat with fingers before he is a month old, Lubelu had a proper diet. People told her parents that she would die, and when they saw how plump and healthy she was, they accused them of feeding her on the sly. With no sores on her feet caused by jiggers, no itch on her head and body, no clan marks on her face, Lubelu was a shining example of what good care does for babies. Instead of attending fetish ceremonies she was taught to pray daily in family worship and in private. Thus she grew into a very happy, unselfish child, always looking out for the welfare of those around her.

After spending three years in the Sona Bata Boarding School, Lubelu entered the hospital there for nurses' training. She was the first girl to learn to give general anaesthesia in that place. One day Mukoko saw some strangers coming to the house. They inquired if he was Lubelu's father and then said: "We came to thank you for

*(Continued on page 127)*



*Dr. Catherine L. Mabie teaching Congo women*



# TIDINGS



# FROM THE FIELDS

## Storer College Dedicates Domestic Science Building

Fifteen or more years ago a generous gift came to the Woman's Free Baptist Missionary Society from a woman in North Dakota. From this gift the Society set aside a certain amount, on condition that the Woman's American Baptist Home Mission Society would give a like sum, for the erection of a Domestic Science building at Storer College, Harpers Ferry, W. Va. This project was one of those made possible by the Golden Anniversary. However, after the money was raised, conditions were such that it did not seem wise to begin the erection of the building just at that time, so during the years since, the funds have been in the bank, drawing interest.

Recently the needs of the Domestic Science department have become so pressing, it has been evident that the moment for building has arrived. Accordingly a committee was appointed to have

charge of the task of erecting and furnishing a new building. The committee was greatly impressed with plans used for a similar building at Bacone, and gracious permission to follow these plans was granted by the sister college. Work was started early last spring and proceeded rapidly, so that at Commencement time the cornerstone was laid. The building was dedicated on October 5, 1940, and given the name of Permelia Eastman Cook Hall, in honor of the generous donor from North Dakota.

Stone from a quarry owned by the college was used in the construction. The building contains both classrooms and a practice apartment. On one side of the first floor are the clothing and foods laboratories; on the other are the living-rooms, dining-rooms and kitchen of the apartment. These are entirely separate units, but are connected by a passageway in the rear. The two laboratories are well lighted and both are equipped

with everything needed to carry on the work of the department according to modern ideas. On the second floor are to be found a teacher's suite of living-rooms, bedrooms and bath, five double rooms for students, a guest room and two bathrooms. All rooms have two windows and ample closet space. In the basement are the laundry, space for recreation, and a room for various art displays.

The furnishings are simple but in good taste. It was the constant desire of the committee to make the living apartment homelike and attractive. Both building and equipment have received many favorable comments, perhaps the most appreciated being that given as the expression of the feelings of the first group of girls to live in Cook Hall—"We can see from the furnishings selected for Cook Hall that you do not feel that anything is too good for us. We will show the president that we appreciate good things by taking care of them."



BELOW, LEFT AND RIGHT:  
*In the kitchen and dining-room in  
the new Domestic Science building  
at Storer College*



## The Church in the Garcia Home

Miss Luz Heath, a Mexican missionary, has served under our Society in Mexico City for the past 38 years. She sends the following story of devotion and sacrifice on the part of a Mexican family shown in the accompanying picture.

Señora Garcia, in the center of the group, holds her youngest child and is surrounded by seven other daughters and her grandmother. At the age of 14 this devoted woman came to Mexico City to work with Miss Heath. Through the influence of the missionary the girl received her first impressions of Christianity and gave her heart to God. At the age of 21 she married Señor Garcia, a mason and a good workman, but a man who drank pulque. The young wife finally influenced him to give up his bad habits and to surrender his life to Christ.

After his conversion Señor Garcia set apart the largest room in his house for the use of a mission, which still meets in the home. He had planned to build a chapel, but died before this dream was realized. To help support the family the widow sold one of their two houses. From this amount she gave \$500 to the church to purchase a lot for the chapel which her husband had hoped to build. Would that more Christians would support Christ's kingdom with such generosity!

## A Neighborhood Night

The Dorchester Temple Church recently had a neighborhood night which proved to be a happy occasion. Russian, Chinese, Polish, Irish, English, Turkish and Scotch people living in the community were guests. The Chinese laundryman, a fine Christian, read Psalm 23 in his language; an Armenian shoemaker, a Russian student, and an English deacon described Amer-



*Señora Garcia with her eight daughters and grandmother*

ica's reception of them upon their arrival here. Two Russian girls sang, as did also a Scotchman. The room was gayly decorated with flags of many nations. Refreshments were served at the close. —*Dorothy O. Bucklin*, Christian Friendliness missionary for Massachusetts.

## Refugee Neighbors

A new sense of the value of intimate friendliness in foreign homes came during the period of Alien Registration. I find that women, especially of certain nationalities, are pitifully upset emotionally. They fear this is the first act to bring about conditions such as exist in their homelands. "Why not? Fingerprinting was never required here before!" A quiet talk about the fact that our babies are now footprinted in the hospitals for the protection of the babies and the parents, and that a kind policewoman once made my fingerprint as a help in some possible accident, has helped to calm the thinking of many a group. Alien

registration has added a load to the case work as has the rush in citizenship applications.

There is no limit to time needed to study the needs of our refugee neighbors, both Christians and non-practicing Jews. The ones we know of the latter group are all professional folk and their suffering seems to be especially pitiful. When I took two girls from a Christian refugee family to a Sunday school last week, the superintendent, the pastor, the president of the Woman's Society, as well as the teacher were around them when I left. The loneliness will disappear for that family!—*Ida M. Cheesbrough*, Christian Friendliness missionary, Long Island Association, N. Y.

## Jewish Friends Take Missionary to Church

My most interesting experiences these days have been with my Jewish friends. Just recently I called in the home of a French Jewish woman. As we talked to-

*(Continued on page 124.)*

# MISSIONS CROSS WORD PUZZLE PAGE

## No. 46—Hosea's Exhortations

### ACROSS

2. "Hear ye this, . . . priests."
3. "and harken, ye house of . . ."
9. Minor note.
11. "Hosea's Exhortations" were designed to secure this from the people.
14. "there is no truth, nor mercy, nor knowledge of God . . . the land."
15. "there is one . . . unto all."
16. "Therefore shall a . . . arise among thy people."
18. The "penny" of the New Testament.
21. Female singer.
22. "They . . . , but not to the most High."
23. "Woe . . . for them! for they have fled from me."
24. Surrendered.
25. "the words of the covenant, the . . . commandments."
27. "and brought him to an . . ."
29. ". . . the early dew it goeth away."

30. Funeral oration.

33. Let it stand.

36. "But . . . found grace in the eyes of the Lord."

38. "Therefore shall . . . land mourn."

40. "for the ways of the . . . are right."

41. Note.

42. Citizen of the United States.

44. Son of Shobal; moan (anag.).

46. Wireman.

48. High priest and judge.

49. New Testament prophetess.

50. Capital of Liberia, Africa.

53. "What will . . . do in the solemn day."

54. "Yet I am the Lord . . . God."

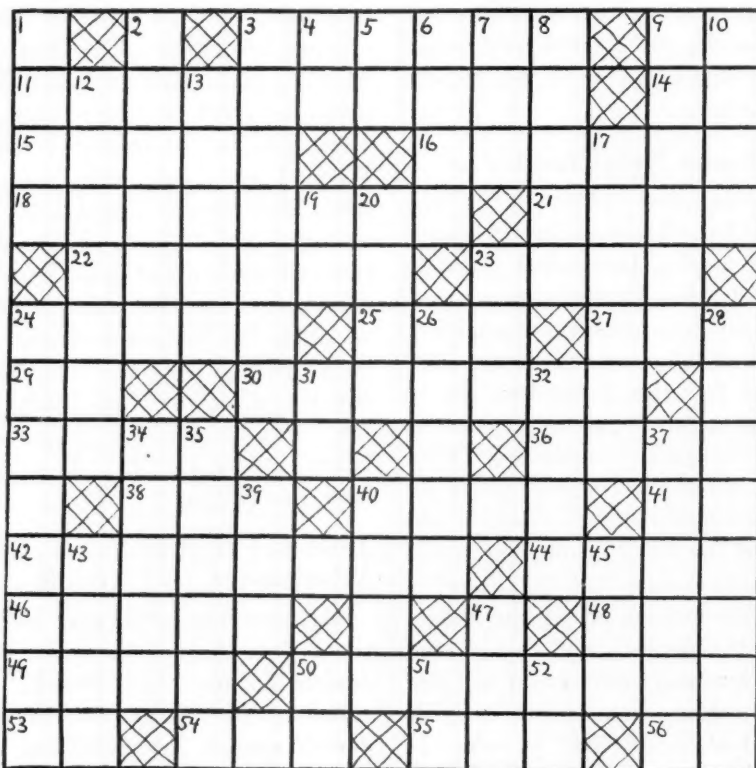
55. "for I am . . . and not man."

56. Exclamation.

Our Text from Hosea is 2, 3, 22, 23, 38, 40, 54, and 55 combined.

### DOWN

1. Generated.
2. "The Lord God hath . . . mine ear."



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NO. 22



NO. 20

## Last Month's Puzzle

3. Trespass.
4. Matthew is one.
5. Sun god.
6. "The . . . are a people not strong."
7. French coin.
8. Geneva is on this lake.
9. Famous blind poet.
10. "go down . . . the pit."
12. Highest known mountain.
13. Growing out.
17. In the preceding month.
19. A Benjamite; reversed, a state.
20. "say . . . him, Take away all iniquity, and receive us graciously."
23. One, a prefix.
24. "when I have preached to others, I myself should be a . . ."
26. The very fat king that Ehud slew with his two-edged sword.
28. Builder of the wall of Jerusalem.
31. "For, . . . , they are gone because of destruction."
32. Untie.
34. Everlasting (poetic).
35. Menace.
37. Genus of shrubs, and trees.
39. Goddess of healing (Teut. Myth.).
40. Powdered baobab leaves; olla (anag.).
43. "I will love them freely; for . . . anger is turned away."
45. Silver State.



47. "The earth shall reel to  
and . . ."

50. "... people are destroyed  
for lack of knowledge."

51. Worthless.

52. Alleged force; good ending.

# MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## Migrating Americans

By EDITH E. LOWRY

**M**ILLIONS of people roaming over the country, without roots in the life of any community, create a serious problem for the nation. Numbers of families are brought into communities for the harvest or canning season. Babies and little children are either taken to the fields by the parents or left in the shack in care of a little sister. A shelter and daytime care for the small children, and wholesome recreation for the young people, are crying needs.

To help meet those needs, the Council of Women for Home Missions initiated a program of social service in migrant labor camps in 1920 and established a few experimental community centers in migrant labor camps in New Jersey, Delaware, Maryland, and Pennsylvania. The cooperation of employers was enlisted, and they erected simple buildings or adapted existing buildings for the experiment. From six in the morning until ten at night these centers were humming with activity—havens for babies, older children, and young people.

The experiment was a success. News of it spread, and in 1924 a request came from Oregon to help establish a similar service for the migrants there. This led to the development of the work on the Pacific Coast. But here the situation was different. There were year-round migrants traveling

great distances, and where there were hundreds in the East, there were thousands in the West. Adaptations in the program were necessary with a major emphasis on health work at first. There were no nurses in migrant camps. A public health nurse was put on the field to service a number of camps in a given area in California. The details of the program were worked out in cooperation with the State Department of Health and the State Department of Education and the cooperation of the growers was enlisted. This marked the beginning of public health work in migrant labor camps—almost ten years before the state sent nurses into the camps in California. Even today, Council nurses are the only ones who stay in the crop area for the duration of the crop season.

The next advance step in the program was the addition to the staff of socially-minded ministers to meet the acute need for religious services and a pastoral ministry among the dust-bowl and "traced-out" refugees and the Negro migrants. Thus, a program that is flexible, inclusive, and cooperative has developed, involving the financial as well as the moral support of employers of migrant labor and groups in the communities near the camps. In 1939 the financial support from employers and nearby communities was over one third of the Council's total budget for migrant work in fifteen states.

In cities the National Travellers' Aid is rendering a remarkable serv-

ice to stranded individuals. In a mid-western city 4,000 transients were registered by their office in that city in a single day. The National Child Labor Committee is working primarily on protective legislation to safeguard the children from exploitation. The U. S. Department of Labor is concerned with the working conditions of the migrants; the U. S. Department of Health is concerned with the health of the migrants and the health problems created in communities by an influx of several thousand workers who may live on the edge of the community in unsanitary and unregulated camp sites. The U. S. Department of Agriculture through its Farm Security Administration is primarily concerned with the agricultural migrant crop workers.

## How Baptists Help

In addition to pioneering in helpful services, a unique contribution is to be made by the churches, bearing a positive Christian witness, and providing a program of Christian education, and a service of sympathetic friendship, understanding, and good will. To meet the need it is necessary for all of the churches to approach the problem through such an interdenominational agency as the Home Missions Council. This does not relieve each local church of its responsibility for the spiritual welfare of the wayfaring people in the community. Furthermore, reconciliation between the local com-

munity and the migrating Americans may be effected through the ministry of the churches.

Here is one illustration of what Baptist churches are doing:

### YOUTH IN ASPARAGUS

For acres around are the brown asparagus fields. Just outside the town, not far from the road and the cannery but in the open sun, is a tent city, one of the new types of housing prepared by the government for migrant camps. Beside the camp is a small frame building. It is early morning; a mother lingers in her tent as the others start for the fields. She keeps watching the little building. In a few minutes a car drives up and several young people hurry out. They go into the building, open up the windows, place little chairs in groups. At once children begin coming from almost every tent. The mother carries her little lame boy.

"All right, I'm ready for your boy now." The worker takes the smiling boy from his mother's arms. "Nurse will soon be here and she'll fix the bandages."

"How can I thank you?" says the mother as she goes out to the fields.

Evening comes.

The children have run back to their tent homes. The young people at the center have gone back to town, but the building now has a welcoming light inside. Fathers wander here to play ping pong, or to sit and talk. Mingling with them all—cheering some, advising others—is the minister. As the evening progresses, a group gathers with him around the piano. They sing old songs, then hymns, then quietly talk of the things of that city which hath foundations, whose builder and maker is God.

Perhaps you can't do that. Only a few of our young people put their summer vacations into it, directed by the small staff of workers sent out by the Council of Women for Home Missions. Perhaps you can't do it, but your dollars can make it possible.—From *Baptist Highlights*.

### Arctic Gateway

The Council on Christian Education is producing the material for the new Judson-Keystone courses.

The Department of Missionary Education is cooperating in the production of material on mission fields. The first field to be studied, in the month of May, is Alaska. This will be in the third quarter of the first-year Primary. Great care has been taken in the preparation of the lessons, and supplementary materials are prepared to assist the leaders in the different schools in a manner similar to that provided for other lessons.

*Arctic Gateway*, on the *National Mission Reading Program*, is the story of Alaska written from the point of view of one deeply interested in missions. A special edition has a 32-page supplement by Miss Alice W. S. Brimson, of the Woman's Home Mission Society. This gives the best background for a study of Baptist missions in Alaska. The story of the work of the Society which Miss Brimson represents and the work initiated in 1940 by the American Baptist Home Mission Society is given in detail. The book is so interesting and the supplement so valuable that the superintendent

of every Primary Department should see that a copy is in the Primary Department library. From year to year this may be available to the teacher of the first-year primary class to provide background information on Alaska.

*Arctic Gateway*, by Florence Hayes, with Baptist supplement. Cloth, \$1; paper, 60 cents.

*This Year At Kodiak*, a packet of current information to supplement the unit on Alaska in the Judson-Keystone graded lessons, contains a picture sheet, a picture-reading book, additional stories, a ground plan of the mission, letters from the children in Kodiak, and information and suggestions for the teacher. Department of Missionary Education, 15 cents.

### The World Day of Prayer

#### ITS OBSERVANCE BY CHILDREN

The World Day of Prayer, scheduled for Friday, Feb. 28th, as Miss Margaret T. Applegarth points out in her article on page 90, is intended to be a day devoted to worship and prayer. Its



*Last year's World Day of Prayer as observed in Litchfield, Ill.*

purpose and significance can be featured in pageantry which also would make more of an appeal to children than any formal service of worship and prayer. The picture on page 116, furnished by Mrs. W. W. Rainey, shows the chancel and choir gallery in the First

Methodist Church of Litchfield, Ill., where children in the costumes of various mission fields around the world presented a pageant in connection with last year's World Day of Prayer observance. All the churches of Litchfield participated.

5. The cultivating of personal loyalty to Christ from boyhood to old age, allied to Him as their Counselor, their Elder Brother, and their friend.

Should you desire to organize your boys into a Royal Ambassador chapter, write to your State High Counselor of the Royal Ambassadors, or to the Department of Missionary Education, 152 Madison Avenue, New York City.

## ROYAL AMBASSADORS

### It Builds Men

By ROBERT LUNDY

An ancient Chinese philosopher once said:

If you are planning for one year—sow rice;

If you are planning for ten years—plant trees;

If you are planning for one hundred years, grow men.

The missionary training of our Baptist boys is fundamental to the ongoing of our way of democratic civilization. If the missionary enterprise is to continue, and it will, it must be supported in the next generation by men in sympathy with it. Our boys are to be these men.

The missionary education of our boys guarantees denominational leadership. To ignore or minimize the missionary or world friendship training of our boys is to impede progress toward Christian world brotherhood. It is for these reasons that we of the Northern California Baptist Convention need to train the boys of our Baptist churches by means of material designed to cultivate an attitude of friendliness towards boys of other lands and to give them a real acquaintance with the world missionary projects of our Northern Baptists.

The following objectives are designed to be met by the Royal Ambassador program for boys,

adopted by the Northern Baptist Convention in 1926, and used by 900 chapters which have enrolled:

1. The training of Baptist boys in the world interest ideals of Jesus Christ, and the essentially missionary character of Christianity.

2. The growing of Christian men, who as ministers, deacons, and laymen, shall have a sympathetic knowledge of the Baptist denomination and a strong loyalty to its principles.

3. The forming of sound stewardship habits which will make giving a normal part of the Christian program, rather than something nonessential.

4. The forming of a deep-rooted desire for the advancement of Christ's Kingdom and an unswerving determination to take and send the message of salvation to the whole world as "Ambassadors for Christ."

When the young men's Sunday School of East Liverpool, Ohio, was choosing a name, they asked their pastor, Rev. Erville E. Sowards, who had been a missionary in Burma, to suggest a name from Burma. Mr. Sowards suggested several, and they chose "Lur-Saw." In Burma, on native stoves and along the roadsides, the cooking rice-pot is supported over the fire by three stones—in Karen language, called the *lur-saw*. In Karen churches, a staunch and dependable member is called, instead of "a pillar of the church," a "lur-saw." So this young men's class became rice-pot supporters.

They undertook the support of an indigenous evangelist in Burma and they have continued for a year and a half now, receiving interesting letters and reports from the land which gave them the name of their class.

### Rice-Pot Supporters

## WORLD WIDE GUILD

*Dear Girls of the Guild:*

Nobody knows more than girls themselves how much personality counts in helping our interest in many things. Through those years when the Guild was blessed with a Guild Field Secretary, how greatly the whole Guild program and or-

ganization appealed to girls because it was made to live through the personality of these leaders. In their lives, the ideals and purposes on which the Guild is based, had become real, and they became contagious as these secretaries touched group after group and united them like beads on a string.





*Miss Charlena Elliott with a group of Guild girls*

This month we have a message from one of these, Helen Hobart Williams, who succeeded Helen Crissman Thompson, the first Field Secretary. Mrs. Williams has two girls of her own and so still keeps in touch with the world of Guild girls. We have a picture of another, Charlena Elliott, and as you see girls are still a very real part of her life. Miss Elliott is one of the leaders at Ridge Farm in Illinois, where girls are given a chance for health away from home and community situations which might otherwise be harmful to them. With these girls, as with Guild girls, Miss Elliott shares something of her interests and personality that sheds far-reaching influences upon the growing lives of girls.

The personalities of all the Field Secretaries were so different and each made such a lasting and worth while contribution to the life of the Guild. One thing they had in common, which magnified their own particular gifts—their loyalty to the personality of Jesus. In many ways, but in this supremely, they still inspire us to make our own personalities radiant in loyalty and service.

Very sincerely yours,

*Elmer P. Kappen*

152 Madison Avenue, New York, N. Y.

*Dear Guild Girls,*

"Hardly a man is now alive who remembers" that ancient day and year when I started out on my travels as a World Wide Guild Field Secretary. But Miss Kappen asked me to tell you something of the Guild days of long ago. Some of you were not born then, yet I venture to say that if you were able to compare that day with this that you would find that times now are not so different. The girls then sang with gusto "Follow the Gleam" and "For She's a Jolly Good Fellow" and at W.W.G. banquets made one after another "Stand Up, Stand Up" till we hardly had a mouthful to eat.

They were an enthusiastic, consecrated Guild. Often on the road I would travel through mile after mile of almost uninhabited country and then would step off of the train at a tiny town where perhaps the whole Guild membership had come to the station, all bedecked in blue and white and all singing lustily. Out of those Guilds with their programs of education and worship came some of the fine outstanding missionaries on the home and foreign field. Some of the Guild girls have become directors of religious education and one at least, from whom I still hear, has become an ordained minister.

Today you are carrying on in the same fine spirit under Miss Kappen, as we did then with "Alma Mater." And some of you will be the ones to go out as the missionaries of tomorrow. Many more of you will fill positions of vital leadership in the local churches, perhaps leading other Guild girls. When your time comes to recall the days of old you will be proud and glad to have been a Guild Girl.

With all best wishes from the days of yore to the days to come,

*Helen Hobart Williams.*

#### Where East Met West

Mrs. Harry Baird, Guild Secretary for Nebraska, sends the following story:

"Miss Helen Lee, a Chinese student from Baptist Missionary Training School, made a tour of Nebraska, speaking to the Guild girls and women of our various churches. Miss Lee, whose home is in Canton, comes from a Christian home. Her grandmother and her mother were graduates of our girls' school in South China and Helen was a student at this same school—three generations of Christian women. Her father is a Christian minister. Helen Lee has been at B.M.T.S. for three years, hoping to graduate next year and return to China as a missionary.

"Miss Lee has a very charming personality. Through her message of her conversion, her hope to be a missionary, her talks of the work being done in China, the opportunity Christians have of serving China and showing them Christ, she has won the hearts of those with whom she has come in contact. We have seen as one woman expressed it, 'The Christ in her face. It is a rare opportunity and a special privilege to be able to entertain Miss Lee in one's home.' Miss Lee taught the Guild class at our Nebraska Assembly, at Hastings in August."

Nebraska girls will think of Miss Lee as Lela Suzan Wright has written in this poem of another Chinese girl, Miss Marian Bih, who was a student here for two years and is now serving in Shanghai.

CHINESE FLOWER  
(for Bih, Hao Ying)

You came  
And bloomed but one short day  
And just  
As quickly went away.

Now, I  
Can never feel the same  
For other Chinese  
Since you came.

For in  
Each face—and in voice too—  
I know  
I'll always look for you.

### They Presented Their Gifts

On the evening of September 29, 1940, the Telford, the Edmands and the Carol Schaefer chapters of Calvary Baptist Church, Pasadena, Cal., took over a part of the church service to present a portion of their love gift for this year. In the center of the table before the pulpit, stood a large globe of the world, braced by a candelabra on each side, each one containing three white candles. Also on the table were three blue candles, representing each Guild's gift. These three candles were lighted by the representatives as they came forward. Behind this table stood Marian Green, who told briefly of this year's goal set by Guild girls in the Northern Baptist Convention area. All girls of the Guild are endeavoring to carry the full support of the denominational missionary program for four complete days—a task which means the raising of \$30,000 by the girls.

At the close of her short talk, representatives from the Guilds came forward presenting their gifts—Carol Jones from the Telford chapter, Edith LeVitt from the

Edmands Guild, and Barbara Schubal representing the Carol Schaefer chapter. After the presentation of gifts, Dr. Durden, the minister, offered a prayer of dedication. Then as he named the mission fields, the globe was spun to locate each one. As a conclusion, the congregation joined the girls in singing, "Send the Light."

How are your Guild Love Gifts coming in? Only two months left to go and we do so want to crown the Silver Star Year with achievement. We can if every chapter does its sacrificial best.



Helen Lee

### Welcome to Hawaii

One of the high lights of the past year has been the organization of two new chapters, one for junior and one for senior high school girls in Honolulu, Hawaii. They are the first ever to be formed in these islands of the Pacific. These chapters nearer to the Orient, and yet bound to the United States, seem to be symbolic of the extent and the unity of the World Wide Guild. From all parts of the world we would extend our hands of welcome to you, Guild Girls of Hawaii! Their picture appeared on page 482 in October issue of MISSIONS. Mrs. Phillips, who carried her Guild interest with her from Northern California when she made a visit to Honolulu, is responsible for organizing these two chapters. The wish of all Guild Chapters is that this first year in the fellowship of the World Wide Guild may be rich in meaning and in development for these girls.

### Pulling Together for Christ

The course on China at the Guild Senior House Party at Thousand Pines, California, was well attended and the response encouraging. Two girls expressed a desire to become missionaries to China, and many were interested in making their Guild programs on China effective. The international spirit was very fine. There were both Japanese and Negro girls in the camp, and they were taken into the group in most friendly fashion. The Negro girls were outstanding, and many girls said they thought they would never feel race prejudice again. This picture seems to be symbolic of the races "Pulling Together for Christ." These girls, Louella Roberts and Dorothy Burkett, who later taught a class on China at the Junior High House Party, were counselors. Dorothy is the daughter of Dr. and Mrs. E. S. Burkett, of China.

### Bengal-Orissa Reports

The chapter at Midnapore, Bengal-Orissa, South India, has had a most interesting year. Miss Ruth Daniels, our missionary, sends us the story.

"At their annual meeting the officers gave reports of the year's work. The losing side in the reading contest gave a play. The White Cross Committee reported the garments they had made for poor children, a quilt sold, and displayed the bookbags and scrap books they were sending for Christmas to a school of 75 children.

"In January, when our school year begins, they elected new officers, and these officers have started out with real zest. Many new girls are ready to join and the initiation service will take place soon. The number of members will be about 40, of whom some are Hindu girls. We call them "associate members" as they cannot take the real pledge.

"The girls are now using Mrs. Swain's *Ten Missionary Heroines* for their programs. If only some American W.W.G.'s will send us their books when they have finished with them, we can use the course from June that you have been having this winter.

"They have a bulletin board and on it put notices. The White Cross Chairman, Nilinia Basky, is such an attractive girl. She gets everything ready ahead of time and keeps everyone busy and happy. They have two program meetings and two White Cross meetings a month. They give money for the Home Mission field and are sending \$2.00 for the foreign fields.

"Pray for these girls and for me."

### Where Does Your Money Go?

A new pamphlet is available, giving the entire world enterprise of Northern Baptists in the form of a program which could be presented in your chapter, or by your chapter before the whole church. The pro-



*Louella Roberts and  
Dorothy Burkett*

gram will give a picture of the work for which your missionary pledge and your Guild gift is given. It is called "Baptist Democracy Serves the World" and may be ordered from the Literature Bureau, 152 Madison Ave., New York City.

### A Salute from Southern Baptists

In this Silver Star year we should be aware not only of our Guild fellowship, but also of all those other groups whose purposes and interests are like our own. One of the many lovely things at the Silver Anniversary at Atlantic City was receiving the following telegram from Miss Juliette Mather, the secretary of the Woman's Missionary Union of the Southern Baptist Convention: "Congratulations on World Wide Guild anniversary. Prayerful wishes for your future from 190,000 Southern Baptist young women and girls in Young Woman's Auxiliary and Girls' Auxiliary."

## Children's World Crusade

### Dear Boys and Girls:

I wonder how many of you like to look up into the night sky and watch the stars. We can almost imagine that the stars are giant jewels set against a cloth of deep blue velvet. Yet as they hang in the sky the stars seem more like people than jewels. Sometimes they throb as if they were breathing or quiver and tremble like a young deer that is afraid. Some of them glow warm and golden; others shine out with a cold blue light. The rays from some stars are so bright and steady that earthly travelers rely on them as guide-posts. Others, like tiny candles burned low, send forth a pale twinkle, then flicker and seem to go out. If we look carefully we can find star pictures in the sky: the Big Dipper, the Seven Sisters, Cassiopeia's Chair.

If you have been watching the heavens this winter you have noticed two large stars close together whose brilliance outshines

all their brothers and sisters. They are planets; the larger one is Jupiter and the smaller one is Saturn. All winter they have been unusually near the earth and exceptionally close to each other. In February they will come even closer together and then will start to move apart. Be sure to look for these stars because it will be 20 years before they will be so close together again and so clearly seen from the earth. By that time you will be showing the stars to your children and I shall be old and gray.

Boys and girls who live in the country are very lucky. All they have to do is scamper outdoors and look up to see all the twinkling beauty of the night sky spread before their eyes. But we who live in New York can see only little patches of the sky through the gaps between tall buildings. We crane our neck to get a glimpse of the moon hidden by a skyscraper. A thick blanket of smoke hides the



skies and flashing neon signs dull the brilliance of the stars. But the people who love stars have built a building called the Planetarium where people can go to learn about the heavens. In a large round theatre artists have painted a skyline of New York showing church spires, tall buildings and bridges. As the lights in the room fade people watch the stars come out on a sky-like ceiling just as they really come out in the skyline of New York. Here we can even pick out the Big Dipper, the Seven Sisters and Cassiopeia's Chair.

The stars are made by rays of light thrown onto the ceiling from a huge machine in the center of the room. In another room there is a model of the solar system to help us understand the habits of our earth and sun and moon. In the center is a large ball to represent the sun. Traveling on tracks around the sun at different speeds are the planets: Jupiter, Saturn, Venus, Mars, Neptune, Uranus and Earth. Traveling around our earth is our moon. Some of the other planets boast three or four moons. Of course Earth and the other planets do not really move on tracks but they have a certain path which they always follow around the sun. It would be very serious if some of the planets or moons should leave their beaten track and go skipping off on a private adventure of their own. If Earth moved its path and wandered too far from the sun our thermometer would fall way below zero and we would soon freeze to death. If Venus should stray too close to the earth she would crash into us with a mighty thud that would send us all flying into space. If Moon grew weary of Earth we would have no tides in the ocean to bring our ships to harbor and no night lantern to light the traveler or inspire the poets.

God has made a truly wonderful universe. He has set the stars in



*These little girls had perfect attendance last year in Sunday School*

their paths and the sun and the stars and the moon obey His laws. Because of God's laws we earth-dwellers have light and warmth, day and night, seed-time and harvest. God has made laws for people too but we are not as obedient as the sun and moon and stars. We all know what happens when we break these laws—you have felt it in your tummy when you have eaten too many icecream sodas, and so have I. We cannot run in front of an automobile without getting hurt. We cannot touch a hot iron without being burned. These are just a few of God's laws and we have known about them ever since we could talk.

There are other laws too, laws about getting along with other people. Just as God has given a path and a task to each star and moon so He has given each person a place in life to fill. Some people give the world music, others keep the world healthy, some build houses for the world, some feed the world, others mother the children of the world.

Just as He has made laws about

day and night, winter and summer, so He has made laws about honesty and justice, kindness and love. When we remember to give everyone a turn on our bike, when we set aside some candy money for hungry children in China, we are like the sun which warms every corner of the earth. When we help the boy who has been absent catch up on his history, when we help the refugee girl learn American ways, we are like the moon which lights a path in the dark. We are keeping God's laws for living with others.

When we bump over into the path of other people and purposely upset their game of marbles, whenever we spoil the happiness of another we are like a planet that leaves its path and crashes into another planet. When people and nations selfishly pile up riches for themselves without thinking of others they are like an earth that stops turning and allows God's sun to shine on only one side of the world. Just as the sun belongs to the east and north and west and south alike, so the beauties and riches of God's world are for everyone to enjoy. When we selfishly take more than our share we are leaving part of the world in darkness and we are breaking God's laws.

Much unhappiness has come to the world today because people and countries have broken God's laws. Countries have left their own paths and come together in a terrible crash called the war. They have forgotten the law of love. They have forgotten that people who break the laws of kindness and fairness not only cause unhappiness to others but suffer themselves in the end. Nations and people need to remember that only when we follow the paths of friendship and sharing, God's highest laws for men, will all the world be happy.

I hope you will remember to look

for Jupiter and Saturn on a clear cold night this month. As we see them shining steady and bright and beautiful, let us remember how mindful they are of God's laws and how generous and just in sending forth their beauty and light into the farthest corner of the earth. If like the stars we follow God's laws and travel constantly the paths of love and service our lives also will send forth rays of light and happiness into all parts of the earth.

Your friend,

*Emily F. Bergen*

152 Madison Avenue, New York, N. Y.

### Miss Melton Takes Us to China!

Shanghai, China.

*Dear Crusaders:*

Would you not like to come with me on an imaginary trip to China to see its people, especially the children, and the work of some of the missionaries there?

If you would like to do this, then bid goodbye to your American friends for a while. At San Francisco you go aboard an American liner bound for Shanghai. The journey across the Pacific takes

about three weeks. These large ships are sometimes called floating hotels, because they have all of the conveniences for living provided by the best hotels. On this trip there is a stop in Honolulu, also in Japan at Yokohama and Kobe, a day in each port. Along the coast of Japan you pass through the Inland Sea, a beautiful scene with the numerous islands jutting out of the sea. All around are myriad small sail boats dotting the calm blue sea. It looks more like a beautiful picture than a real scene.

Three days after leaving Japan you pack your bags and get ready to leave the ship at Shanghai. About an hour before you reach the city, the steamer leaves the sea and steams up the Whangpoo River, for Shanghai is really on a river although the name means "on the sea." As you come up the river, you can see on each side the marks left by the war. Only a part of the walls of some buildings are standing and some of these have many large shell holes through them. As you come nearer you see a line of rather tall buildings on the street next to the river, the Bund it is called. These are in the International Concession where no

fighting took place. You see there is one part of this large city of Shanghai that is governed by the English, American, and Italians, then another part by the French. These sections of the city are called the Concessions or International Settlement.

As soon as visitors are allowed on the boat, I come on to meet you. You might have trouble in finding out what to do, since you do not understand any Chinese. Now we make preparations to take you to your boarding place in Shanghai. It is not easy to find living places in Shanghai, because the city has been very crowded since the war. When the fighting began, thousands of people had to leave their homes and come into the International Concessions. A great many still prefer staying in this part of the city, although they must live in very crowded rooms, rather than going back to live under Japanese control.

We thought you might like to live at the American School and come to know some of the American children whose homes are in China. They have a few rooms for guests, so I asked them to save you

(Continued on page 128.)



*Rhythm band of the Baptist Kindergarten, Chengtu, West China*

## THE CONFERENCE TABLE

### Our Specials

By LUELLA ADAMS KILLIAN

**O**UR SPECIALS has become a name rich in meaning. It refers to the missionaries assigned or adopted by a local church, an association or a state as its special interest. As we think of "Our Specials" three things are implied, A RELATIONSHIP, A PRIVILEGE, and AN OBLIGATION.

It is A RELATIONSHIP into which each has entered who belongs to a Baptist Church, perhaps too often without being conscious of it, for each member is part of the Baptist family, a very large family, where there are many hundred "Specials." "So we, being many, are one body in Christ, and every one members one of another," writes the apostle. Our missionaries, nurtured in our churches, trained in our schools, endorsed by church members, accepted and sent forth by Boards for service are keenly aware of this relationship. There is for them a deep joy in the sense of a great fellowship as they serve as the long arm of the local church.

It is a sacred PRIVILEGE to belong to a family where there are "Specials" who widen our vision as they unveil to us a modern world of burning issues and vast moving forces. They deepen our love for Christ as we pray and give and share in making Him known to men. They liven our churches with a purpose and unite us in zeal for a glowing cause, making it possible for us to answer Christ's command, "Go ye!"

Membership in a family carries with it AN OBLIGATION. A true, loyal member of a family would not want to be a constant recipient of its benefits and yet have no con-

cern or responsibility for the family projects. The missionary work on ten great foreign fields and here in the homeland is the greatest project any family could undertake.

The commands, "Go ye," and "Bring ye" present a twofold obligation to each of us individually as members of this Baptist family, an obligation, which for us at home, can best be rendered through our weekly giving on the missionary side of the duplex envelope.

Let us view some of the splendid work being done by the states to create interest in their special missionaries. Mrs. George Thomas of Northern California writes:

Northern California is constantly doing something to keep sustained the interest of Baptist women in our work.

At the annual dinner given by the women in connection with the State Convention, missionaries who are in attendance are the guests of the Women's State Board. They are introduced by name and their work is mentioned.

Every year at the House Party, it is the policy of the board to bring as overnight guests two or more missionaries. The women are encouraged to greet them personally and discuss with them their work. This makes for a splendid and helpful contact.

Some of our junior and senior guilds are named after missionaries. Thus the young women in our churches are growing up with a personal knowledge of the name and work of the one they have chosen.

At Christmas time gifts go from the State Board to all our Specials, with a little note from the Missionary Vice-President. Whenever there is a special immediate need the women of Northern California attempt to fill it.

Mrs. Paul Judson Morris of Ohio contributes the following:

There has come to the women of Ohio a deep interest in and responsi-

bility for the thirty Ohio Specials who represent them on the Home and Foreign fields. This interest was created first by the introduction of a leaflet giving a short sketch and picture of each of the Specials. The leaflet was presented to every Society in the State, and many additional copies have since been purchased.

Ohio Specials are presented in various ways to Associational meetings, State Conventions and House Parties. Sometimes a simple dramatic presentation, such as "Ohio Special Belles—As Seen Through World Windows," is given. Very impressive Associational and City Union Prayer services have been held—centered around our Specials.

Many Societies devote at least one meeting a year to a program on our Specials, sometimes in pageant form, impersonations, or simple dramatic programs. Some Societies assign to every member a "Special" as her Prayer Partner for the year; her picture is pasted on the inside cover of the Year Book. Many Societies appoint someone to be responsible for keeping the Society informed as to the urgent needs, prayer requests, and items of interest concerning these missionaries and their fields. A few minutes are given at each meeting for this presentation. The Societies remember our missionaries with Birthday and Christmas Greetings, and steamer letters to those returning to their fields.

Excerpts from Missionaries' Letters appear on the Woman's Page of the State paper, and mimeographed copies of letters are available about twice a year. These are sent upon request, and there is an ever increasing list of people who desire copies of these Excerpts. Ohio Specials also speak through our Interpreters and Home Speakers. The many letters of appreciation from our missionaries give assurance of the real interest and earnest prayers of Baptist women throughout the State.

On the last page of the special leaflet referred to above it states where additional information can be secured in the following:

1. MISSIONS
2. *From Ocean to Ocean*
3. *A Book of Remembrance*



4. Excerpts from missionary letters
5. Pencil Sketches of each Special
6. *The Ohio Baptist* (State Paper)
7. Home and Foreign Missions Vice President

A *Missionary Birthday Calendar* lists the day of birth, the name and address of each missionary special.

Mrs. C. M. Long of Washington, D. C., tells of the observance of three special seasons of prayer by the women of the District of Co-

lumbia; one for State Missions, one for Foreign Missions and one for Home Missions, at which time an offering for the specific work is received. She adds that, "this relationship has brought untold blessing to our Washington women."

And may I add, that it always warms my own heart when I enter a church to note in the hall, or vestibule or perhaps the narthex, pictures of those missionaries in whom the local church is taking special

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interest, and to hear the pastor or some member proudly affirm, "These are OUR MISSIONARIES." This gives further evidence that I am in a church which truly cares.

## TIDINGS

*(Continued from page 113)*

gether I asked concerning the synagogue which she attended. She told me that she and her husband never attended because the traditional things were silly and held no meaning for them. Because they could not understand Hebrew they did not attend any religious service of the synagogue. After we became better friends I asked her if sometime she would like to go with me to church. To my surprise she eagerly accepted the invitation. The woman said she and her husband would call for me. On the day appointed we went to the First Baptist Church, and Mr. Jensen preached on the beauty of Jesus. My friends and I talked of the sermon later. They took me home, but did not leave me until I had promised we would go again to church together. It was a thrilling time for me. I am hoping to find a young married couple who can be special friends with them. I am convinced that this fine Jewish family will some day be a Christian one.—*Mary Zoe Annis*, Christian Friendliness missionary, Utah.

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

### "The Play's the Thing"

The Editor was delighted to receive the following interesting letter from Mrs. W. B. Wagoner, of the North Shore Baptist Church, Chicago, which offers suggestions to other groups:

I have been reading chairman of our church for 12 years, and every October I have put on a program based on the new books of the year. It is hard to always have a new method of presentation, but this year the idea of featuring the departments of MISSIONS came to me, and I decided to give a little play, taking the part of editor myself. Acting as such I enter the office where my secretary is busily typing. After the customary greeting, I ask her to bring the new books that have come in for review. She deposits an armful of books on my desk, and one by one we take them up and comment on each.

Then I tell her of a request received from the reading chairman of the North Shore Baptist Church of Chicago for suggestions for the annual meeting, quoting from the letter "There isn't an idea left in my head. Won't you please help me?" MISSIONS being dear to my heart, I begin to plan a program based on the magazine, and those who are to participate are invited to the office for a rehearsal. If the program "goes over," the secretary's report of the meeting will be sent to the church—or, better still, the group will go to the church to present it.

The play was in two parts as follows: *Introduction-S.O.S.* (as described above), and the program as planned by the Editor, picturing *The Cover—Light, Devotional—John 14; Current Events, Tidings from the Fields, Missionary Education, Women Over the Seas, and The Library.* The last, of course, featured book reviews.

The program booklet was a miniature copy of MISSIONS, mime-

ographed on bright yellow paper. The cover design was a lighted candle, with names of missionaries radiating from the flame, and with the caption "The light that shines brightest shines farthest from home."

Mrs. Wagoner adds: "It was a success—said to be the 'best ever'—thanks to MISSIONS."

### On the Air

In response to the many requests for annual meeting programs, we reprint here a part of *Our Mission Network on the Air*, the program of the 23rd annual meet-

ing of the Woman's Baptist Mission Society of Rhode Island. The program was planned by Mrs. Frank Rector, a former president.

The topics were in radio terms, many of them titles of feature programs. Those given here relate for the most part to annual reports.

Under the general heading, *Turn Back the Clock*, the officers' reports were presented as follows: *Reviewing Stand* (Recording Secretary), *In Black and White* (Corresponding Secretary), *Safeguarding Investments* (Treasurer), *News Flashes* (Administrative Vice-President), *Radiograms* (Missionary Vice-President), *Guiding Light* (Prayer Leader). These were followed by the *Fireside Chats* of the State Convention President and the President of the Woman's Mission Society.

*Information Please* introduced the reports of the various departments,—*The Voice of Experience* (Missionary Education), *Between the Book Ends* (Literature), *Round Table* (Reading), *Welcome, Neighbor* (Christian Friendliness), *Hits and Encores* (Christian Citizenship).

Then came *School of the Air* with the reports of the work with young people—*Student Radio Council* (students), *Life Can Be Beautiful* (World Wide Guild), *Youth and the World* (Royal Ambassadors), and *The Children's Hour* (Children's World Crusade).

*All Request Program* indicated the offering, *Town Meeting of the Air* the nominations, and *Signing Off* the benediction.

Another feature was *Christmas by Television*—an interesting method of picturing the observance of Christmas on the mission fields.

If you follow this plan, adapt it to include several favorite local features.

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ciety of the Fourth Baptist Church, of Minneapolis, at the December meeting. The program, planned by the President, Mrs. Myrtle Heir, was reported by Mrs. H. E. Berry, who felt that a program "so beautiful and so nearly a perfect thing" should be shared with others.

After the business meeting, screens were removed, revealing a cozy living room, with glowing fireplace, lamps and other furnishings to provide an attractive home atmosphere. A huge red stocking hanging by the fireplace, and a wrought-iron candelabrum, in the shape of a Christmas tree, added a seasonal touch. Near the lamp sat *Grandmother Home*, about 60 years old. At the opposite side of the fireplace sat *Grandmother Foreign*, who is celebrating her 70th anniversary. The davenport held *Mother Local* and one of her missionary daughters; three others were seated about the room. *Mother Local* rejoiced that four of her girls were at home for Christmas, and asked a bit about their sisters who were not on furlough. Whereupon letters were read from absent members of the family (Minnesota's foreign missionaries). *Grandmother Foreign* expressed her delight at the good news the messages contained, remarking that the letters made a wonderful birthday gift. One of the daughters reminded her that a more substantial gift was also hers, and presented her with \$10. As this was the second payment on the society's quota, *Grandmother* added a flame to the anniversary poster which hung over the fireplace.

After the reading of the letters, *Mother Local* remarked to *Grandmother Home* that she had been strangely quiet all evening. "Just enjoying it, every bit," she replied. She then asked one of the daughters to bring *The Book*, as she would like the Christmas Eve gathering close with some verses from Luke



2 and a prayer for the Mother Locals and missionary daughters all over the world. After the prayer one verse of *Holy Night* was sung.

At the close of the play, the members, singing Christmas carols as they marched, dropped their gift box offerings into the stocking at the fireplace. As they returned to their places, each took from a holly-decked basket a personal Christmas greeting from the President.

The meeting closed with the singing of *Away in A Manger* by the newly organized children's choir.

"There is no script for the skit," writes Mrs. Berry, "for very little was said, and it was impromptu and all very natural. I cannot tell you how really charming that living-room scene was."

### WOMEN OVERSEAS

(Continued from page 111)

all the help your daughter has given us while at the hospital. We came as strangers from Matadi 200 miles away, but your daughter has helped us in so many ways that we cannot adequately express our thanks."

Most girls in Congo do not go to school over a long period of time, if they go to school at all, and most of them are married between the ages of 13 and 16. The relatives

who had persecuted Viluvilu and Mukoko were now interested in having Lubelu married so that they could receive some of the dowry money. But Mukoko stood firm in saying that their daughter should be older before she married in order to give her best to her home and her family. At the age of 19 she was happily married to Tenda, a carpenter; their home was centered around Christ and was blessed with three children. In 1938 she became a widow.

At present Lubelu is in Leopoldville where she is doing a work for which few Congo women are qualified. She is giving full-time missionary service: teaching read-

ing, writing, arithmetic and singing to school girls, doing home visitation, visiting the sick in the hospital, instructing women in sewing, in mothercraft and hygiene, holding women's Bible classes. She cares for her three children with the help of a younger brother, and by the example of her own home she is better able to influence other mothers, fathers and children away from the fetish worship and superstitions to the light of Jesus Christ.—*Jeanette L. Tuttle, Sona Bata.*

### New Lease on Life

This inspiring devotional service, antiphonal in form, was written by

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### *The Seventh Decade*

This thrilling Anniversary record written by Minnie Sandberg Sears tells of the past ten years in the life of the Woman's American Baptist Foreign Mission Society. (Cost: 10¢) Order from: The Literature Bureau, 152 Madison Ave., New York, N. Y.

## CHILDREN'S WORLD CRUSADE

(Continued from page 122)

places. This school is located on a large campus in a beautiful section of the French Concession. The buildings are colonial style and remind us of America. Throughout the rest of the city we see Chinese buildings with upturned roofs, but this spot looks like a small school campus in an American town. There is an elementary school with about 220 pupils, also a high school with about 280 students. The students are almost all American, although there are a few English-speaking Chinese who want to be educated in an American school rather than in a Chinese school. Perhaps the parents of these children have lived in America part of their lives. Some students live with their parents in the city, but there are about 80 boarding in the dormitories. Their parents are missionaries or business people in interior towns where there are not enough American children for a school. The mothers have taught the children at home until they have finished the sixth or perhaps the eighth grade. Then the children leave home to come to the boarding department of the Shanghai American School, called S.A.S. for short. They have holidays from

school to return home just as you do. However, just now while there is still war in China, it is not always possible for them to go to their homes.

The church just across the street is called Community Church, which means that it is a church for the whole community, regardless of the denomination or nationality. In Shanghai there are so few English speaking people compared

to the Chinese that we cannot have a church for each denomination, so we have one church that includes many denominations. There are a few other English speaking churches in the city. In the Community Church there are members of 43 denominations and of 20 different nationalities although there are more Americans than any other. Sometimes it is called the American Church, but we do not like to have it called that, for we want all English speaking people to feel that it is their church.

We must not spend too much time getting acquainted with the American children in China, for after all you came out here to see the Chinese children and to get acquainted with them.

Sincerely,

*Orma Melton.*

(Next month we will have the rest of Miss Melton's letter telling us about the Chinese children.)

## Caught by the Camera

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